The Churchman.

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THE CHURCHMAN,

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POETRY.

AND BE IN CHARITY WITH ALL MEN.

With praise to Thee my strain began,
With praise to Thee shall end;
With love to Thee, and love of man,
Our everlasting Friend.

If we have love for Thee in Heaven,
'Tis seen by love on earth ;
Love only, love which God hath given,
Doth prove our genuine birth.

For all we know of Saints above,
And all of Saints below,
And all we know of God, is love,
And all we need to know.

Love is of life the only sign,—
Love is our vital breath,—
Love only shows the child divine,—
Love only conquers death.

And if thou to the altar come,
Nor love thine heart doth move ;
Go back again unto thine home,
And come again with love.

Bring love for those that are afar,
And love for those brought near,
And love for those that threaten war,
And love for friends most dear.

Whate'er thou dost, where'er thou art,
Let love thy sonship prove ;
Let love keep watch about thy heart,
Thy thoughts and words be love.

Let love in all thy spirit reign,
Whene'er thou look'st on high ;
Let love thy footsteps still restrain,
From things on earth that lie.

Let love within thine house preside,
In things both great and small ;
Let love look forth on the world wide,
And love be all in all.

O deign to send the love of Thee,
From highest Heaven above ;
For then our life Thy praise shall be,
When all our life is love.

From the English Churchman.

In a recent number we adverted to the peculiar position now occupied by the maintainers of English Church principles, in consequence of prejudices which have been raised, and the disingenuous method adopted by the opponents of those principles, to identify those who hold them with the seceders to Rome. We suggested that, though it may be prudent at the present time to avoid any trial of strength, or any contest which would increase the public prejudice, yet that circumstances might arise in which it would be necessary for Churchmen to put forth all their strength, whether for the protection of some member of their body from unjust persecution, or for the maintenance of the integrity of the doctrine of the English Church. In particular we alluded to the possible endeavor to suppress the practice of confession and absolution, as directed in our Book of Common Prayer.

We are induced to make some further observations on the position of the Anglican party, for a party we cannot help calling it, though we believe it to be the only body that truly represents the English Church.

And first, what are the distinctive characters of that party ? What are the principles which unite us ? They are, as we believe, identical with those of the English Church. We take our Prayer Book to be the interpretation which our Church, following the example of Apostolic ages, puts upon God's Revelation, in adopting it for practical uses. Our desire is to act, in all respects, in accordance with the doctrines and practices which are there set down, and which those who are ministers have pledged themselves to observe. This is our position viewed postively.

But then what is our position relatively to other bodies ? How are we distinguished from other schools or parties on either side ? On the one hand we differ essentially in opinion from those who believe the Pope to have any legitimate power or jurisdiction in the dioceses of this realm. We look to Christ, and not to the Roman Pontiff, as our Head. We believe that our Lord Jesus Christ through his Apostles, and their successors, founded a Church, of which the Church of England is, by legitimate succession, as well as by sound doctrine, an integral part. We consider inter-communion with the Church of Rome to be unessential to salvation, and until that Church is purified from her corruptions, undesirable. We believe that, at the time of the Reformation, corruptions were removed, and abuses remedied, while, by the blessing of Divine Providence, all that was essential for a Church was retained. These are the points in all or several of which we differ from "Romanizers."

In contradistinction to those on the opposite side, we hold (1) the doctrine of the Church—that all persons rightly baptized, of course including infants, are regenerated—and consequently we have no sympathy, on this point at least, (and it involves many others) with those who deny this doctrine. (2) We hold that the body and blood of Christ are "verily and indeed" taken and received, after a spiritual manner, by the faithful in the Lord's Supper ; and consequently we differ from those who consider that the Presence is only figurative or metaphorical. (3) We believe in the the Apostolical succession, and the Divine appointment of the Ministry by the imposition of the hands of the Bishop ; and consequently we differ from those who consider that persons not episcopally ordained may lawfully perform the functions of the Ministry. Hence, as a corollary, we consider the Episcopal, and not the Presbyterian communion in Scotland, to be *the* true Church. (4) We believe that, "Our Lord Jesus Christ hath left power in His Church to absolve all sinners who truly repent and believe in him ;"* and that when her Ministers pronounce over such persons the prescribed words—"I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost," we believe God's pardon is conveyed through their instrumentality ; and consequently we differ from those who deny this power to the Church.

There is a vast body of doctrines in which we agree with others who call themselves of our Church, but who differ from us in these respects —as, for instance, the Trinity, the Incarnation, the Atonement, Justification by Faith, Election, the Sufficiency of Holy Scriptures—all these we hold in common with others ; but the doctrines in which we differ from others, and which constitute our distinction, are those just specified—viz., Baptismal Regeneration, the real Spiritual Presence in the Eucharist, the Apostolical Succession, the power of Absolution. These doctrines we consider to be plainly and unquestionably set forth in the formularies of the English Church, and therefore we believe that persons not holding these doctrines are not sound members of our communion. The number of Clergy and laity holding these doctrines, in common with ourselves, we believe to be very considerable. At the same time we suppose that there is also within the church a considerable body who do not hold them ; but ignorantly, or through party spirit, oppose them as "Romanizing." The prejudice raised by this opposition is so great, as much to impede and discourage those who maintain truth. Nevertheless truth *must* be maintained at all risks and hazards, discreetly but firmly.

The present policy of the Anglican party, of not coming prominently forward, or acting as a body (though perhaps necessary under existing circumstances), is productive of this disadvantage, that very excellent men are apt to form themselves into cliques, and act without concert, and sometimes unadvisedly. This was the case of the Non-jurors. Leaving the broad principles on which they first acted, they rallied in parties round particular doctrines and teachers. In their case it was fortunate, or rather providential, because it tended to bring them back the sooner to the body of the Church. But in our case such conduct is most unwise, because we stand within the pale as the genuine representatives of the existing English Church, and our success depends on our firmness and consistency.

There are several points on which, while we maintain our principles as above described, we should do well to avoid any appearance of divided feeling. The one to which we would at present particularly advert, is the mode of conducting public worship. Our principle, of course, is to perform it strictly according to the rules of the Church—but this, in some few cases, may be practically impossible. It is amongst the absurdities and anomalies of the nineteenth century, that men, solemnly pledged to perform certain duties in a certain way, instead of being bound by their promise, are prevented from keeping it, at least for the present, by the force of a factitiously excited public opinion. In many places indeed, by firmness and discretion, or owing to personal influence or favorable circumstances, Clergymen have been able to carry their congregations with them in restoring the worship of God to its proper and reverential form. And no doubt such persons have done a good work, and have brought about a state of things under which much spiritual advancement may be hoped in their respecttive flocks. But, in other places, it is well known that very zealous and excellent Ministers have been thwarted in their conscientious endeavors ; and this difference in success perhaps has been caused, not by any inferiority of zeal or even want of discretion, but by the accidental existence of some wrong-headed Churchwarden or Puritanical parishioner, who, by working on the prejudices of the people, has thwarted all the efforts of zealous Ministers to restore the worship of God to its prescribed decency and order.

Let not the unsuccessful be disheartened, nor those who have brought matters to a better issue be too much elated ; and, above all, let no feeling of dissention arise in the breasts of those whose exertions have been differently rewarded—or even in those who feel more or less strongly on the necessity of strict conformity. It is a subject on which opinions differ : we, for our part, think that the Church will not easily be brought to a better state, but by the instrumentality of a more reverent worship—others may believe that a more reverent worship will be the result of the inculcation of better principles—and certainly we so far agree with them as to think that, if the inculcation of sound principles in the pulpit or elsewhere, be prevented by insisting too much on restoration of the ritual, however desirable and important in itself, the latter should give way to the former. However, it is altogether a difficult question ; all we desire at present to advise is, that while we submit to the existing necessity of diversity in ritual matters, and while, in point of taste, differences of opinion may arise—some, for instance, preferring Gregorian chants, others admitting a large admixture of more florid music—some preferring a wide chancel, others a deep one—some adopting one nomenclature of Church architecture, and some another—still that those who are likeminded in holding the distinctive doctrines of the English Church, should cherish the closest harmony amongst themselves, and be prepared to act together with vigor and unanimity whenever a fit occasion calls them to exertion.

There are other topics connected with this argument, which we hope to find a future opportunity of discussing.

Meditation, which is the mother of devotion, is the daughter of retirement. They who do not meditate, cannot pray ; and they who do not retire, can do neither.—*Bishop Horne.*

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—The ecclesiastical *service* is demanding more than ordinary attention, on account of the differences of opinion, which exist among us. Our service, according with that of Edward VI. and the ancient liturgies, is justly thought to be in some danger. Any light which may be thrown upon this subject, or any thing which may tend to harmonize men's minds on this doctrine, cannot but be valuable. But there is danger that we may so insist upon, and so magnify what is *not absolutely* essential, as to drive those who differ from us into an opposite extreme. Believing and embracing the present service in its plain and Catholic sense—regarding it as a rich heritage which God has given to this branch of his Church—I would grieve to see the smallest part removed from it. And yet with this veneration and respect, I cannot enter into the views which you have taken from the Christian Remembrancer, because I believe that the Reviewer has insisted on more than is necessary.

There must of course be some act or acts in the administration of the Holy Eucharist, which must be performed, in order that it may be the sacrament of the body and blood of Christ. There must be some acts, which, if dispensed with, or are wanting, will destroy the validity of the sacrament ; or in other words, we may perform certain acts, by which we may suppose that we are administering the eucharist, yet for the want of something which is essential, it will not be the eucharist. A "lawful minister" is necessary. This service performed by a layman would not be the sacrament. Christ never gave a layman authority to celebrate it. He has never promised to convey His grace through their ministrations. A "lawful minister" is therefore an indispensable requisite. In order to give the sacrament of the body and blood of Christ, the minister or "steward of God's mysteries" must do certain things with bread and wine. It is not enough that he merely presents these "creatures" to be eaten in remembrance of Christ, that makes them the sacrament. He must first perform a certain service over them, before they become sacramental elements.

Now let us inquire what is the least that he can do, so that there shall be a sacrament. If, in the administration of the communion, the Priest omits the prayer for the "whole state of Christ's Church militant" and performs all the rest, no one would say that it was not the sacrament—that he had by this omission invalidated it. Nor would it be so said, if he should omit the exhortation, or confession, or absolution, or sursum Corda, or trisagion, or confession of unworthiness. However we may value, or whatever we may think of these parts of the service, (and God forbid that we should undervalue them)—should we be present where any one of them was omitted, we should not feel that the validity of the sacrament was destroyed. I am justified by the Church in saying this. In the administration of the eucharist to the sick, the prayer for the "whole state of Christ's Church" is not included ; showing that it was not regarded as essential to the validity of the sacrament, although it contains the petition that the oblations, which we offer, may be accepted.

We now come to the prayer of consecration. This immediately precedes the delivery of the elements to the communicant. Whatever is absolutely essential must then be found in this prayer. We plainly see that *part* of this may be omitted, without destroying the sacrament ; for it is directed by the rubric that "if the consecrated bread and wine be spent before all have communicated, the Priest is to consecrate more." And in doing so, he is to omit in this prayer, all after the invocation. Our branch of the Church then, has made the words of institution, the oblation, and invocation *obligatory*. The only question is, whether these *three* parts are absolutely necessary—whether any one of them can be dispensed with, without destroying the validity of the sacrament. If we turn to the English service, we shall find that all that is required *for validity* is as follows—"For blessing of the bread," the Priest is to say with the proper acts of breaking and placing his hands on the bread, "our Saviour Christ in the same night that he was betrayed, took bread ; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you. Do this in remembrance of me." And "for blessing of the cup," "likewise after supper he took the cup : and when he had given thanks, he gave it to them, saying, Drink ye all of this : for this is my blood of the New Testament which is shed for you and for many for the remission of sins : do this as oft as ye shall drink it, in remembrance of me." This is all that she has laid down as essential. Where a Priest has by his acts and words thus blessed the bread and wine, they become the sacrament. Where only this has been done, she teaches those who have received these elements, to give thanks to God that he has vouchsafed to feed those who have received these holy mysteries, "with the spiritual food of the most precious body and blood of Christ."

In adding the oblation and invocation to our service, the idea was certainly not entertained that they were essential to the validity of the sacrament. But the purpose was to give more significancy to a sacred act, which we are performing. It was intended thus to give greater reality to this part of the service. I must explain my meaning. I hold that there is the eucharistic sacrifice in the sacrament when administered by the English service, just as it is as when administered by ours. The sacrifice cannot be separated from the sacrament. Where there is the sacrament, there must of necessity be the sacrifice. Even if we should by words in the service deny the doctrine, the *fact* would still exist. When those consecrated elements are on the altar they represent to Almighty God the sacrifice of the divine Mediator—they remind Him of His promise to be gracious for His Son's sake—they move Him to bestow His grace because that blood was shed. When we see those consecrated elements, they are not only a memorial *to us* ; they are also a memorial to God. They not only set forth Christ's death to us ; they set forth that death to God as the medium by which He will grant to us pardon, and make us sure—using the words of the oblation, makes the act more significant. But the words being omitted, the act is not destroyed. Using the words, we set forth a doctrine—we give expression to a truth, which exists independently of the words. As Mr. Maskell says, "The *whole action supposes and carries out an oblation.*" The Reviewer cannot understand this. If he had saved his review until he did understand it, he would have said some things very differently.

It may be said that the oblation cannot be made without the words—that they are part of the act. I have argued that we can. We may say—"We celebrate and make here before thy divine Majesty, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make." But that memorial would exist whether we used the words or not. They would move the Almighty Father whether we rehearsed the account of the passion and precious death of the only Son or not. The memorial as pleading before God and reminding Him of his covenant, exists in the very act.—It is in its very nature.

The Reviewer states that if any where the oblation is made, it is in the prayer for the "whole state of Christ's Church." But this oblation is certainly a very different one from that which, in our service, is connected with the sacrifice, else we should have two oblations for the same purpose—the one being a mere repetition of the other. In the prayer for the whole state of the Church, we offer the bread and wine to be used for sacramental purposes. When they have been consecrated, and become an outward and visible sign of Christ's body and blood, *then* we offer them as a memorial of that death and those merits, to God.

Now the English Church does not at all recognize the oblation of the *consecrated* elements. But yet it is a simple fact that they stand on the altar as a memorial, and therefore it was very much more than a "praiseworthy shift" in Bishop Wilson, when he recommended that the celebrant should repeat the words of the oblation *secreto*. The Church did not authorize him to say them audibly ; yet he employs words *secreto* in setting forth what does actually exist. It appears to me very much like an ignorant shift to say that the oblation, in which the sacrifice is involved, is in the prayer for the "Church militant." The two oblations are distinct—for different purposes.

It may then be concluded that "the consecration is made by the words pronounced by the priest in the person of Christ." When we have these, we have "the essence of a valid consecration." We may add the oblation and invocation, and thus give much greater significancy to the service. We may thus edify the Church, and set forth a doctrine, which exists independently of our words.

Let it be remembered that I am speaking *only* of what is of "the essence" of a valid consecration. The Reviewer has asserted that "these three rites," viz. : "1. The rehearsal of the words of institution. 2d. Oblation of the elements. 3. Invocation of the descent of the Holy Ghost," are of that "essence" I have shown that the Church of England makes only the "words of institution"—the words and acts which our Lord used—to be necessary. If more than this is necessary for validity, then she never gives the eucharist to the sick, and it is only a charitable hope that she gives the sacrament at all.

I perceive that further on, the Reviewer says that "all that we are bound to do is to maintain * * that our deficiencies (i. e. the deficiencies of the Church of England) are not of the essence of the sacrament." But this is just what he did not do. Had he done it, he would have been affording some light to persons who are frightened at the mention of sacrifice in the eucharist, and imagine that our whole hope of salvation depends upon the act performed at the altar. Let them see that so long as the words of Christ are retained, we have all—the sacrifice and the communion—the memorial placed before God, and the communication of grace. We shall grieve most deeply to see any part of our service taken away ; but we shall remain firm to the Church, as here established, so long as enough is left to give us valid sacraments, and we are spared from *asserting false* doctrine. They may curtail the service, as it has been curtailed in England, and we shall hope and pray that the providence of God may induce the Church to restore it. Sickness is not death.

I conclude therefore in opposition to the Reviewer, that only one of "these three rites" is "of the essence of a *valid consecration* ;" and fully accord with Cardinal Bona, that it is "a detestable error" "to say that the consecration is not made by the words pronounced by the priest in the person of Christ, but by the prayer of the same priest afterwards praying and saying, 'make this bread the precious body of thy Christ.'" For if I did not accord with these words, I should have to believe that the Church of England is without the sacrament of the eucharist.

Euryalus.

For the Churchman.

"To bind the bleeding soldier's vein,
And slake the dying soldier's thirst :

* * * * * *

They heed alike our praise or blame,
Who live and die in *works* like these."

I continue to quote the above lines partly because my theme is still of the dying soldier's "fiery death," and partly for the sentiment contained in the second couplet respecting good works. Frazer sleeps his last sleep in the "great redoubt on the hill," and no braver soldier ever found a more fitting repose, until the "archangel's trump, not glory's," shall awake him. The "growing duskiness" that added to the gloominess of the scenery was an appropriate pall for one thus obscured. The mind vividly recurs to the burial of his countryman, Sir John Moore, upon a foreign shore, "from the field of his fame, fresh and gory."

"By the struggling moonbeam's misty light,
And the lantern dimly burning."

Burgoyne has not yet done with "life's fitful fever," but still lives on, and has returned to his king and country, a prisoner to her revolted subjects, with the laurels he gathered on the sunny fields of Portugal all withered beneath the blighting shade of the American forest, and awaits his final place of rest in the cloisters of Westminster Abbey. The coarse taste of George the Third might make a sorry jest upon his misfortunes, or the incompetent agents of power find in his want of success an apology for their own ignorance and incapacity ; yet Burgoyne will live in the memory of those whom a man of his sensibility would desire to be remembered by, long after oblivion has rolled her lethean waters over the tyrannical king who ordered, and the reckless ministry who planned, the ill-starred expedition that had its tragical catastrophe on the Plain at Saratoga.

I am now to speak of two other actors in that tragedy, whose names occupy a prominent place in the *souvenirs* of its development. These are the Lady Harriet Ackland, and her husband, Major Ackland, who had the command of the British Grenadiers in the battle fought on the 7th October. Wilkinson, in his Memoirs, states, that while pursuing the enemy, and passing over killed and wounded, he heard a voice exclaim, "Protect me, Sir, against that boy." Turning his head, he saw a lad thirteen or fourteen years of age, aiming at a wounded officer lying in the angle of a worm fence. This officer proved to be Major Ackland, who was shot through both his legs. It is highly characteristic of the ferocity attending a civil war, that a boy of this tender age should be thus found with arms in his hands, and deliberate homicide in his heart. Ackland was, by the humanity of an enemy, rescued from an impending death in a foreign land, to die at home by the hand of a brother officer. It was his singular fate, in either hemisphere, to be a victim to the courage of American soldiery.

At a dinner party of military men he so indignantly repelled for them, in language strong and decided, a charge made against their courage, that a duel ensued in which he fell, slain by a shot in the head. His wife, in consequence, became deranged in mind, and so remained for two years, after which she was united in marriage to the Chaplain Brudenell, who had accompanied her when she went to the American Camp to comfort her wounded husband, then a prisoner. Few nuptials, one would think, were ever celebrated with more harrowing recollections of the fate, without which this might have never been. Few were ever thus joined whose web the destinies that weave the tangled skein of mortal life had more deeply dyed in their darkest hue. His thoughts must have been of that scene in a far land where once stood England's chivalry to do the last honors, and she the last offices, to the gallant Frazer—and hers, of that hour when she first saw the brave and bleeding husband prostrate in the tents of his victorious enemies.

New Rochelle, April 22. G. C.

For the Churchman

THE SIMILARITY OF TRACTARIAN AND PURITANIC ERRORS.

The most striking feature of the teaching, both doctrinal and ceremonial, of the Church of England, is undoubtedly its freedom in every particular from *positive* error. Not that we suppose it absolutely perfect, even in its theory, for this were to fall into the Romish error of claiming that infallibility for one section of the Church which is to be found only in the united voice of the Church universal ; and, alas ! this voice, it must, with the deepest humiliation, be confessed, has not been distinctly heard since the third or fourth century. But since that period, it is perhaps not too much to assert that no portion of the Church has been equally free with our own from theoretical error, in doctrine and discipline. The correctness of this assertion will be most readily acknowledged by those who are best acquainted with the word of God as interpreted and practiced by the Catholic Church of the primitive ages. And this is seen to be the more extraordinary, when the circumstances under which the Reformation of the Anglican Church took place are borne in mind.

The other Apostolic and Catholic Churches of Europe had, under the influence of Rome, become deeply corrupted, and hence joined with her in the dire persecution of their reformed sister ; while, on the contrary, the Reformed religious communities of the continent manifested the tenderest regard for her, and the deepest sympathy in her sufferings. Under these circumstances, certainly nothing but the direct interference of the Great Head of the Church, and a peculiar fulfilment of His promise that He would be with His Church unto the end of the world, could have caused the Church in England to adhere to those essential principles of Evangelical Truth and Apostolic Order which were professed by her cruel enemies, the sadly fallen Churches of Rome and the rest of Europe, and to reject the crude and unauthorized doctrines of her zealous friends, the sincere but unhappy followers of Luther, Zwingle, and Calvin. The man who does not see in this the hand of God, must be strangely blind. How differently would natural feeling, unguided by Divine illumination, have caused our reformers to act ?

This Divine assistance, however, by which the English Church has been preserved from positive error, does not preclude the possibility of imperfections in less important details. These might be permitted as a trial of the faith, and of the sincere earnestness to arrive at a knowledge of the truth, of those who were to come after the blessed fathers of our Reformed Church. If it were right in a fugitive paper like this to hint at these imperfections, we should say they consisted, not in the slightest authoritative sanction of any, even the smallest, error, but in the *too timid enunciation, in her Articles and Formularies, of certain truths ;* which, however, thanks be to Almighty God, are yet maintained in our formularies. And perhaps this timidity was almost a virtue. The truths alluded to were of that class which the Romish Churches had fearfully abused, and were even still doing so, during the time that our Prayer Book and Homilies were being drawn up, and the stern and exclusive maintaining of which would apparently have greatly increased the difficulties, and deeply pained the minds of those sincere, and in many cases deeply pious, Reformers and their disciples, in Germany and Switzerland, whom the corruptions and fierce oppressions of the Church in those lands had driven out of her pale, and that too at the very time when many among these Reformed Communions were bitterly lamenting their own defective condition. Whether this forbearance of our Fathers of the Reformation was too much tinctured with human policy, or with the infirmity of earthly affections, it little becomes their sons of this luxurious self-seeking age to judge. In nothing have certain of the Tractarian writers displayed a more painful want of right feeling than in the reckless and almost sacrilegious manner in which they have strove to unveil the failings of their fathers, the martyrs of Britain's Church. If the Anglican Reformers had some weaknesses mingled with their many noble qualities, we remember that they were men ; but God forbid that we should ever forget that they were *martyrs* for the truth as it is in Jesus ; or cease to feel the deepest filial reverence for those holy and intrepid men, who not only cheerfully poured forth their own blood that they might place in our hands the pure Word of Life, but also transmitted with it, as its Heaven-appointed interpreter, the holy traditions of Apostolic or Primitive Ages, purged from all the corrupt and vain traditions of Rome by the flames of their own martyrdom.

Such being the *positive* excellence and purity of the Anglican Church, it is quite evident that a few *negative* imperfections, even if proved to exist, can never justify her sons in seeking to undermine her character, or attempting to dispute her authority. It is not, however, to be denied that there are at this moment two great parties in the Church, neither of whom cordially approve even the *positive* teaching of the Church *as it is*. One great proof that both these parties are wrong, and that the English Church has been most blessedly guided by the inspiration of the Holy Spirit to the reception of "all truth," is that, to a most singular degree, the departure from the Church's teaching of these very opposite parties tends to lead them into the very same errors.

We shall, then, as was the original intention of this paper, proceed to show that the views of that portion of the members of the English Church commonly known as the Tractarian or Romanizing party, and those of the opposite class, being that section of it which has very improperly assumed, as an exclusive appellation, that of *Evangelical*, but which, in its extreme portion at least, may be denominated with more propriety the Puritanic or Genevan party—we shall proceed, we say, to show that the different views of these two parties, so opposite in their commencement, do yet, to a most singular degree, terminate in the same identical errors.

[It is right to confess, that though care will be taken to attribute no consequences as resulting from the opinions of the Tractarians which do not necessarily appear to spring from them, that yet our acquaintance with their own writings is extremely limited ; what we know of their sentiments is chiefly gathered from their adversaries. Our knowledge of the opinions of the Puritanic party is far more accurate.]

1. Both parties advocate a *non-natural* interpretation of our authorized formularies. That the writers of the Oxford Tracts have done this there is no need to prove, they will not deny it. The opposite party, however, will not be so ready to acknowledge the charge, though unhappily it can be but too easily proved. One or two instances will suffice to do so. That the Prayer Book, according to its plain letter, teaches Baptismal Regeneration, is incontestable ; and it is equally clear, from the whole tenor of the Baptismal Service itself, from the Catechism, and from the Article, that we are to understand this term "Regeneration," in its ordinary sense, as signifying the "New Birth," the being "regenerated with the Holy Spirit," or, in other words, that all important change of being "born again of water and of the Holy Ghost," or being justified or made the "children of God," which Christ declared and all admit to be the change necessary to salvation. Yet how incessant and how painful to witness, are the efforts of the so called Evangelical party to explain away or give a *non-natural* interpretation to these plain declarations of the Church ; and to make it appear that the Prayer Book does not teach that Baptism, however duly administered and received, does necessarily cleanse us from guilt, and restore us to God's favor.

We will only now adduce two other instances in which the Puritanic section of the Church adopts this dangerous and most improper expedient of a *non-natural* interpretation of the Prayer Book in order to make it bend to their own peculiar,—ought we not honestly to write *unscriptural* views. We allude to the doctrine of the *Real Presence in the Holy Eucharist*, and to that of the reality of *Priestly Absolution*. The Catechism declares that the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and in the Service of the Holy Communion we are taught to give thanks that we "have been fed with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ." Now while certain of the Tractarian writers, by a most unwarrantable wresting of the Church's teaching, would almost seem to insist upon the presence of Christ's proper humanity in this Holy Sacrament in a manner little, if any, different from the bold and irreverent Popish heresy of transubstantiation, so it is no less certain that the opposite party, to whom we have been latterly more particularly alluding, by a forced construction of the above teaching of the Church, almost equally "non-natural," insist upon the opposite error, making this blessed Sacrament a bare commemoration ; or at least insist that the Church teaches nothing more than the ordinary presence of the ever-blessed Spirit, thus totally excluding the *humanity* of our adorable Saviour from that very Sacrament which is declared to be the "Communion of His Body and Blood," and respecting which, to quote another passage, their Church teaches them to pray, "Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful *bodies* may be made clean by His *body*, and our souls washed through his most precious *blood*." Surely, then, we are clearly taught that though the sacred elements remain bread and wine *after consecration* as well as *before*, that there hath yet been imparted to them, in consecration, a mysterious power, whereby they do really and literally convey to the souls and bodies of the faithful the efficacy of the crucified humanity of the eternal Son of God. Thus do the Genevan, like the Romanizing portion of our Church, corrupt her Formularies by their "non-natural" interpretations.

Once more, every Priest of the Church of England, when set apart for his sacred office, receives from the Bishop *the power of absolution* for the comforting and establishing of the sincere, and of *Excommunication* for the punishment of the obstinately sinful, amongst the members of the Church of Christ, in the following words, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained." For the exercise of this power the Church has appointed three distinct forms of absolution, carefully worded it is true, to prevent that fearful abuse of this gracious ordinance into which the Romish Church has fallen ; but still distinctly recognizing the reality of the power of Absolution as pertaining to Her Priesthood, or else the Ordination Service, and especially these forms, are nothing better than solemn mockeries. Yet it is sufficiently notorious how entirely the Puritanic, or self-styled Evangelical, portion of our Church laugh to scorn the idea of Priestly absolution. And what is yet worse, they venture, by a most forced and "non-natural" interpretation of these Formularies, to deny that the Church herself teaches this doctrine. Surely nothing, as to the manner of interpreting our Prayer Book, that the most Romanizing Tractarian ever ventured to suggest, could surpass this in want of correct principles.

Here, then, we close the first proof of our proposition, "That although the Tractarian and Puritanic sections of the Church depart from Her teaching on very different grounds in the outset, that yet their doing so lands them in the very same most serious errors.

In order that the full weight of our argument may be felt, it is requisite that it be remembered that its force does not depend upon the truth or falsehood of the doctrines incidentally alluded to, but upon the fact that these and many other doctrines which are undoubtedly taught by the Church are evaded by two very opposite parties, from each of them using the most dangerous and sinful *deceit* of a "non-natural" interpretation ; than which few things will more surely and rapidly destroy that truthful simplicity of character which should mark the true Christian.

How powerfully should this fact, therefore, lead us to cleave to the Church *as she is*—to fear that vain confidence in our own spiritual wisdom, which has proved so injurious to these extreme and opposite parties—and to take care that before we attempt to pull the mote out of our brother's eye, we take the beam out of our own eye—that so we may avoid those mutually unchristian recriminations into which both these parties have fallen. All of which lessons will become still more striking as we proceed to examine the identity of error between these apparently opposites.

A Catholic.

For the Churchman.

CRITIC VS. CRITIC.

Mr. Editor,—I beg to bring up arrears, as briefly as I can, with U. U. on Mesmerism. His charge of Manichæism I shall let pass as too gross to need defence; gleaning a little from his piece of March 6, which formerly I omitted for brevity's sake. He says, "A partial separation of the soul from the body in some states of sleep, I know by infallible self-consciousness, and *the disengagement of the grosser senses opium brings*, and the higher exaltation prayer confers. *The shaking off the grosser shackles* need not cause us to wonder at Mesmerism." The words I have put in italics are unintelligible jargon. What are the "grosser senses" disengaged by drunkenness? From what are they disengaged? Are they recoverable when the drunken fit is over? What are "the grosser shackles," and what is meant by shaking them off? The human senses are but five in number; seeing, hearing, feeling, tasting, smelling. Which of them are grosser than the others, seeing God made each perfect in its order? Which are disengaged by eating opium? Which of them are "shackles," and which "grosser shackles?" What do they shackle? How does drunkenness, caused by opium or mesmerism, shake them off? What is their disengagement; mere want of occupation, or severance from the human subject? A critic, psychologist, and philologist of the pretensions of U. U., is bound to make this lingo intelligible, or confess himself a presumptuous quack and impostor.

Sleep-walkers, he says, "will sometimes speak languages of which, when awake, they are utterly unconscious; climb dangerous places which when awake would fill them with dread, and play games which, awake, they could not accomplish." The sufficient answer to this is, that what a man cannot do when awake and in possession of his rational faculties, he cannot possibly do by the power of sleep, which suspends their rational use, nor by any other power; for what a man rationally does, he must do it as a rational free agent in the possession and use of his faculties. And if "sleep-walkers" do such things, which cannot be done except by a rational free agent acting freely, which I confess they *appear* to do—to U. U.'s question, "Is this the devil in them too?" I answer, Yes. And I say further, that U. U. does not seem to know the difference between rational and irrational, nor what constitutes and distinguishes a rational person as such.

But herein, as in the acknowledged "mesmeric facts," is involved, not only the astounding absurdity, that man, the use of whose rational faculties is suspended, becomes competent far beyond his competency, when in their full possession; but a heretical position is asserted touching the condition of man under the fall. In the sweat of his face man was condemned to eat bread; and by labor, and travail, and toil, to acquire knowledge in every department of it. So plain is this on the face of Scripture that no text is needed to prove it. Yet U. U. and his school proclaim to the world that the highest excellence in art is instantaneously attainable by any body by falling asleep, or by hocus pocus which takes away their senses!

In his second review, in the Churchman of March 20th, on *spiritual and spiritualize*, he says, "*Spiritual* defined as immaterial—incorporeal. Spiritualize as a *refinement* of the *intellect* (not subject to *spirits*) and signifying a freedom from the grosser senses. It answers well to the German *Geist Geistig*, and is perfectly comprehended in its French comrade *Spiritual*." And spiritualize "signifies the refinement or rendering ethereal the intellect by its elevation from the *senses* as the medium of common communication, and (by the next sense) their temporary oblivion to the use of the subtle mesmeric fluid as the communicating medium and organ of connection." This jargon of "the grosser senses" again! The refinement or rendering *ethereal* the intellect! This is an entirely new theory of intellectual elevation, refinement, and mental improvement. It is the elevation of drunkenness and the refinement of etherealization. The grosser senses are disengaged and the grosser shackles shaken off by eating opium, and then the intellect is spiritualized, refined, and made ethereal. An ethereal intellect! Its elevation *from* the senses as the medium of communication! Ethereal is from ether—and ether is—*a drug of the Apothecary!* Some have made "the realms of ether" to be open space, or the regions of—*emptiness!* To which of these must we refer the refinement and etherealization of the intellect, to the drug, or to vacancy? And then, its consequent "elevation from the senses." And his parenthetical "next sense." What is it, and what is it next to? The intellect refined by being made ethereal; "Spiritualize as a refinement of the intellect;" both one. That is, to spiritualize is to render ethereal, or thin, or suble; or to dilute it as with water; or to rarify it by expansion (as air in an air-pump) on removal of the pressure of the grosser senses, or by getting drunk on opium, or by the stupefaction of "the mesmeric sleep!" Such is "Spiritualize."

This sublime theory, by the way, makes no sort of reference to morality or literary and scientific attainment, or to any thing in the way of education; and apart from these the notion of the refinement of the intellect is palpably and grossly absurd. Besides, I protest against this worse than pagan use of the sacred words in application to the human faculties, and stand for the Scripture sense and use of them, which always refers to relations between God and his children.

U. U. disclaims for mesmerism the power of "knowing the heart and searching the thoughts." "Its only claim is to be able to communicate between the patient and the operator as far as his *will* is concerned. If the power do not will the latter to know, and by a strong effort too, he knows not. Unless by strong volition the fluid be sent to the mesmerised, which is the means of communication, the latter is ignorant of his intention and mind."

In escaping Scylla U. U. has fallen into Charybdis; for what he describes is the fact of Inspiration in its proper sense; that is, one person injecting his own thoughts into the mind of another without the use of any external or sensible means; by a simple act of the internal spirit and will. This destroys the only distinction between inspiration proper, and the effect of the natural use of the natural faculties of man. And more than this: for it exposes Divine Revelation to the objection of the infidel, who is thus furnished with a system of natural pathology by which he can explain away scripture facts to be mere human phenomena managed by crafty persons who understood the secrets of mesmerism. And, indeed, already there are plenty who seize this bait of the devil, and say that the miracles of the New Testament are mere mesmeric phenomena, even the raising of the dead. I have heard this advanced by some; and a D. D. of New York told me last autumn, that he had often heard the same assertion. And what more damnable heresy can be broached? What work of Satan can be more filthy and destructive than mesmerism?

The passage in 1 Tim. iv. 1, which U. U. says I misquoted and misinterpreted, is as follows:—"Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." If this does not mean that evil spirits shall teach men false doctrines, I am at a loss to know what is meant by men *giving heed* to seducing spirits and to their doctrines, as do the mesmerites, and so departing from the faith.

These criticisms of U. U. involve a great deal that here I have not touched upon, because it is handled in the two remaining portions of the "Trial," which I trust, Mr. Editor, you will yet find room to publish, and which, on my part, will most probably finish this controversy. For controversy has its limits, beyond which a prudent man will not go, but leave the result with God.

I close with one remark. Since Satan is coming up with so great power, in signs, and lying wonders, and in this deceivableness of unrighteousness, there is the greater need for the faithful to be earnest in calling upon God to raise up his great power and come among us, and no longer leave us destitute of His manifold gifts, nor of grace to use them "over all the power of the enemy." It is time these prayers of the Church should be rescued from the dead letter, and become the prayer of faith, which can remove mountains, and discover and cast out Satan.

CATHOLICUS.

For the Churchman.

MIRACLES.

Defenders of the doctrine of present miraculous power in the Holy Church expose themselves to some charges, more or less unpleasant in these days. The Church of Rome makes miracles one mark of a true Church, and it is sometimes thought a mark of inclination to Rome, to assume the possession of the grace for all parts of the Universal Church. We clear ourselves from this by testifying our belief in these words of our Blessed Lord, *There shall arise false Christs and false prophets, and shall show great signs and wonders*. And when miracles become possible to false prophets and false Christs, they cease to be a test of a true Church.

But we assume the power to be in the Church, because it was claimed, till the division, by the early Church; has been and is now claimed by the Roman and Greek Churches; was claimed in the Anglican Church until the Reformation, and to some extent at least after it. These claims are, the most part made, by records of miracles wrought; conveying with them the weight of the most venerable names in the Church of God. This article attempts to show something of such a continuous claim.

Some allow that miracles were wrought until the settling of the Canon of Holy Scripture; others that they ceased with the Apostles. The latter is the best ground to take; for then the Fathers may be thrown aside with some consistency; and Holy Scripture alone be admitted in proof. Whereas, to allow Patristic testimony until the Council of Nice, and to reject it afterwards, is a system that may suit its user, but will never convince an opponent. To me, the words of S. Cyril, S. Augustine, S. Gregory the Great, are as credible, as respectable and as trustworthy, as the words of S. Irenæus, or Tertullian or Origen. The authority of a Father as to a miracle wrought, must be to a fair mind as great as his authority as to a festival observed or a rite used.

Passing over the voice from Heaven which cheered S. Polycarp in his martyrdom (A. D. 164,) and some other instances, take the testimony of S. Irenæus, as to his own times, (A. D. 178.) "Some indeed most truly and certainly cast out demons, so that frequently those persons themselves that were cleaned from wicked spirits, believed and were received into the Church. Others have the knowledge of things to come, as also visions and prophetic communications: others heal the sick by the imposition of hands and restore them to health. And moreover, as we have said above, even the dead have been raised and continued with us many years."—*Eusebius, Hist. lib.* v. c. 7.

Tertullian, (A. D. 198.) "Let some one be brought forward here at the foot of your judgment seat, who it is agreed is possessed of a demon. When commanded by any Christian to speak, that spirit shall as truly declare itself a demon as elsewhere falsely a God. * * From our touch and from our breath, they even come forth from the bodies of men, at our command, unwilling and grieved and ashamed in your presence. Apology c. 23. Also the casting out of a devil: the obtaining of rain, and the very frequent removal of droughts. *Ad Scapulam* iv. and other examples in the treatise *de Spectaculis*, c. 25.

S. Cyprian A. D. 248, records visions vouchsafed to himself in his xi, xvi, and xl epistles and to Celerinus in his xxxix epistle, and to a Priest. *Treatise* ix, c. 14. In his vi Treatise, he relates three miracles with reference to the Blessed Sacrament, prefacing their relation with these words, "Listen to an event which took place in my own presence, and on my own testimony!"—c. 16. In the preceding section, he repeats two miracles, one of a man struck dumb; the other of a woman becoming lunatic and devouring her own flesh, in consequence of denying Christ before the Heathen tribunal. The Historian Eusebius, tells us of the miraculous conversion of Constantine; and that Narcissus, Bishop of Jerusalem, changed water, drawn from the nearest fountains into oil, which was at once poured into the lamps and used in the vigil services.—*lib.* vi. c. 9.

S. Athanasius, that bulwark of the Catholic Faith, A. D. 357, tells us that in the Arian troubles two "great and remarkable miracles were wrought:" and rehearses them at length. See his *Arian* History, cap. vii, §13.

S. Cyril, of Jerusalem, about the same time says, "the devils whom *to this day* believers drive away, bear witness to the Son." cap. ix, 19.

S. Gregory of Neo-Cæsarea, A. D. 370, derived from the abundance of his miracles, the name "Thaumaturgus, Miracle Worker," a title renowned throughout the Catholic Church. "He," says Socrates, *lib.* iv. c. 27, "performed many miracles, healing the sick and casting out devils, even by his letters, insomuch that the Pagans were no less attracted to the Faith by his acts, than by his discourses." Many of his wonderful acts are fully described in his life written by S. Gregory Nyssen.

S. Gregory, of Nyssa, A. D. 380, records miracles of both S. Theodore and S. Ephraim, in the orations pronounced upon these holy men.

S. Augustine, A. D. 400, relates a miracle by S. Felix; and of the power of the saints over demons; in his treatise *de cura pro mortuis* §19 and 21. See also many others in the "City of God" c. 8.—Confessions c. 9.

Theodoret, Bishop of Cyrus, A. D. 430, describes thus one of the Bishops who came to the Council of Nice: "James, Bishop of Nisibis, had power to raise the dead and to restore them to life." And says, "At this period (A. D. 325) individuals were richly endowed with Apostolic gifts."—Book i. c. 7. Thirty years later, he records the miracles which prevented the blasphemous attempt to rebuild the Temple, by the Apostate Julian, iii, 20. The gifts of healing by Protogenes, ten years after, iv. 18, the casting out of devils by S. Macarius iv. 21, a miracle by Marcellus v. 21, and many others. Socrates, in his History, says that Spiridion, Bishop of Cyprus, A. D. 325, raised the dead and wrought other works, *lib.* i. c. 12, many miracles by the True Cross, i. c. 18, by S. Macarius (A. D. 373.) iv. 23; by angels appearing to Gainas (A. D. 400,) vi. 6; a paralytic healed in Holy Baptism (A. D. 408.) vii. 4; a devil cast out by Abdas, vii. 9, and miraculous visions in A. D. 420. and 424. vii. 19, 23.

S. Gregory the Great A. D. 590, claims the power for S. Augustine, his missionary to England, saying, "He himself, and those sent over with him, shine in that nation with such miracles, that the powers of the Apostles seem imitated in the signs which they exhibit."—Epist. vii. 30 to the Alexandrian Patriarch.

This brings us to the mingling of the Anglo-Saxon Church with Rome; when whatsoever may be said of the claims of the one of those Churches, will of course apply equally to the other. It can scarcely be necessary to look further in the English Church until the Reformation. Any Martyrology will exhibit the proof of a continuous claim to the grace of miracles. To return to the undivided Church. The last authority, which it is thought necessary to quote is, Evagrius the Historian, whose History extends from A. D. 431 to A. D. 600. He mentions miracles by S. Euphemia, *lib.* ii. c. 4, many performed by the monks Lazimus and John, A. D. 526, iv. 7, by S. Serguis, A. D. 540. iv. 28, by the monk Simeon, iv. 34, and of a Christian boy thrown into a fiery furnace and preserved unhurt, so late as 552, iv. 36.

After the division, none will deny that the Roman and of course the Anglican Church continued the claim, asserted the possession of miraculous power; the former to the present time; the latter till the Reformation.

In the Greek Church the list of saints is a long one, and comes down almost to our own day, and to every one of them, do their Hagiographists attribute miracles. The service for Saints' days alone, on Pinkerton's authority, occupies twelve volumes; and their lives, he says, "several folio volumes." To every Greek Saint mentioned in Butler's lines, perhaps the completest Hagiography in existence, is miraculous power attributed. Among the engagements entered into by a Greek Bishop at Consecration is to see "that the homage due to God shall not be transferred to holy images, nor *false* miracles attributed to them. It is also recommended to the Greek Legislative Synod to "examine the legends of Saints to purify them from absurdities, distinguish *pretended* miracles from *true* ones, &c. &c. *Note*, on "Invocation" in Pinkerton's Platon on "1st Commandment." Intimately connected with the doctrine of miracles are the Greek practices of exorcism and of the unction of the sick, both found in Platon. The latter is not, as in the Latin Church, an *extreme* unction, but a service for the restoration of the sick, agreeable to the Apostolic injunction.

Now, where, since the Reformation, has the Anglican Church denied the possession of miracles? In the point of the King's Evil, alluded to before in the columns of the Churchman, Bishop Bull says that the king's touch "is the relic and remainder of the primitive and miraculous gift of healing," and adds this, "That divers persons, desperately laboring under it, (King's Evil) have been cured by the mere touch of the royal hand, assisted by the prayers of the priests of our Church, is unquestionable." Now, if by the grace of God, the touch of the hand will heal a disease, it is as much a miracle in a king as in an apostle; and if this be a fair deduction, then does one English Bishop (and he no Romanizer) claim the gift of miracles, or a miracle for the Anglican Church since the Reformation.

We think then, to have established this—that the undivided Catholic Church *always* claimed, and, if the most venerable saints may be believed, always possessed, the power of miracles—that the Roman and Greek Churches continue that claim—that the English Church does not deny it—and that our own never has formally, or, to my knowledge, *in*formally, denied it.

Is not all this some reason for supposing that that power is yet in the Church? If not, *show* when, where, and why it ceased. The only thing I have heard against it is, the individual assertion of its opponent: "I do not believe it." "It is all stuff." "You had better go to Rome, if you hold to such a creed." "Miracles *did* cease when the canon of Holy Writ was settled." The last assertion is contradicted by S. Athanasius, S. Austin, S. Gregory Great, S. Gregory Nyssen, Socrates, Theodoret, Evagrius, and the vast majority of the modern Church. The users of the other expression are not to be contradicted, being of that class which must triumph in every argument; for in such points ignorance cannot be conquered; logic never yet softened a block.

For my own part, I would not desire to make one convert to my creed on this point, and only beg to be allowed to hold such a belief; and when conversations turn thitherward, to profess it without being called hard names, or warned against tendencies to peril. Why I believe, I have endeavored to show in this article.

ACOLYTIS.

Hyde Park, 1847.

For the Churchman.

Rev. Mr. Editor.—Having derived much pleasure from the reading of the following article, I would most respectfully request its insertion in the columns of your interesting paper:

From the True Catholic.

THE ELEVENTH ARTICLE AND THE HOMILIES.

Bishop Bull observes in his *Harmonia Apostolica*, that it is certainly not unworthy of observation, that of the Thirty-nine Articles of the Anglican Church, thirty eight, are proposed without any explication; but that the eleventh, "that namely on Justification," is set forth with an express caution, that the doctrine which it asserts, is more "largely expressed in the Homily of Justification." It seems therefore abundantly obvious, that the article in question, is to be explained by the Homilies. Whatever the Homilies mean by "faith only," that the Article also means: whatever the Homilies intend by Justification, that the Article also intends. And we can have no possible right to go beyond, or to vary from, the declarations of the Homilies, in explaining the meaning of the Article. What then is the doctrine of the Homilies? This is the question which we propose here briefly to answer. And having answered it, we claim that the Article will be fairly interpreted. First, however, we must say, what we suppose will hardly be disputed, that the Homily of Justification, must mean the Homily of Salvation, It is in this Homily, then, that we shall seek an exposition, confirming our conclusions, perhaps, with other extracts.

Now it would seem, that the questions as to the doctrine of the Homilies naturally came under three heads; 1. What do the Homilies mean by justification? 2. What do they declare to be justyfiing faith? 3. What connection do they set forth between Justification and the Sacraments? These points shall be considered in their order.

First, as to Justification: in the opening of the Homily of Salvation, we find it said, "Every man is of necessity constrained to seek for another righteousness or justification to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses ..." p. 17, Biddle's Edition, (to which it may be said, once for all, all our references are made.) Again, p. 23: "Justification is not the office of man, but of God, for man cannot make himself righteous by his own works, neither in part nor in the whole .... But justification is the office of God, and is not a thing which we render unto Him, but which we receive of Him." ... Again, p. 24: "... Remission of sins or justification. . ." Again, p. 25: "Truth it is, that our own works do not justify us, to speak properly of our justification; that is to say, our works do not merit or deserve remission of our sins."

Now surely from these passages, we must conclude that the Homilies use "justification" and "the remission of sins," as interchangeable terms; and that by justification, they intend forgiveness of sin, which involves the counting us as innocent, the considering us as far from guilt, on the part of God. It is clear, moreover, that this act of forgiveness is entirely God's.

Secondly, as to justifying faith: and here we must lay it down in the beginning, that in strict propriety, no faith can be said to justify, or be called justifying. For it is not faith that remits sin, but God only. And so the Homilies, pp. 23, 24, 25, assert, "that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ which is within us doth justify us, and deserve our justification unto us: for that were to count ourselves to be justified by some act or virtue that is within ourselves." .... "As great and as godly a virtue as a lively faith is, yet it putteth us from itself, and remitteth or appointeth us into Christ." ... "In that respect of merit and deserving we forsake, as it were, altogether again, faith, works, and all other virtues." .... "So that our faith in Christ (as it were) saith unto us; it is not I that take away your sins, but it is Christ only." Why then, if this be so, is the expression used? Because, first, p. 22, it takes "away clearly all merit of our works as being unable to deserve our justification at God's hands, and thereby most plainly "expresses" "the weakness of man and the goodness of God, &c." Because, secondly p. 25, "faith does send us directly to Christ for remission of sins, &c.' And a third reason is plainly deducible from the Homily of Salvation at large, namely: the faith is the root and source of evangelical obedience.

And now we ask, what is this faith, as expounded in the Homilies? This will be best seen certainly, by reading the whole of the Homily of Salvation, together with the two which immediately follow it, and also the second part of the Homily of Alms Deeds. Still, we will make a few extracts. P. 19 affords us a pregnant paragraph: "And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God to be joined with faith in every man that is justified: but it shutteth them out from the office of justifying.... Nor that faith also doth not shut out *the justice of our good works*, necessarily to be done afterwards of duty towards God.... But it excludeth them so that we may *not do them to this intent to be made good by doing of them*. For all the good works that we can do be imperfect, and therefore not able to deserve our justification." Again, p. 21: "Nevertheless this sentence that we be justified by *faith only*, is not so meant of them, that the said justifying faith *is alone* in man, without true repentance, &c." Now the distinction here made between faith only, and faith alone, has certainly a good deal of meaning. In short, we cannot see how a reading of the Homily of Salvation can bring one to any other conclusion than that faith is used in it, to signify, as Burnet says it signifies in Romans, "the complex of all Christianity;" and this is justifying faith.

Thirdly, as to the connexion between justification and the Sacraments: if the Homilies consider, as we claim to have shewn that they do, justification and remission of sins to be interchangeable terms, signifying the same thing, then it follows that just whatever connexion they lay down between the Sacraments and the remission of sins, just that connexion they also assert between the Sacraments and justification. On p. 17, we read: "Infants being baptised, and dying in their infancy, are by this, "in Christ's sacrifice washed from their sins." On p. 23, "remission as well of our original sin in Baptism, as of all actual sin committed by us after our Baptism, if we truly repent, &c." On p. 25, "Our office is, not to pass the time of our present life unfruitfully and idly *after that we are baptised or justified* .... much less is it our office *after that we be once made Christ's members*, to live contrary to the same." Now this paragraph contains the key to all those expressions, which are so numerous in the Homily of Salvation, and which speak of works to be done *after* justification, that is as this passage clearly shows, after Baptism. Again, in the Homily of the Sacraments, p. 398, we read, "the faithful see, hear, and know the favorable mercies of God sealed, the satisfaction by Christ toward us confirmed, and the remission of sin established."

We consider ourselves to have now answered the three questions with which we set out; and thereby to have shown what is the exposition authoritatively imposed by the Church, as the only true exposition of the eleventh article. If this article is to be made a test by certain parties, it may be well that it should be distinctly understood who they are that gainsay it.

For the Churchman.

Mr. Editor,—If you please, a word or two to the wise. May it be sufficient.

As a friend of yours and your paper, I have a little complaint to make. I represent quite a number of your readers. It has become a fault with you, that you admit to your columns too many loose and useless articles. Every little subject which comes into dispute now-a-days, gives room for two or three long essays. These essays stir up people to look out for something or other grand or awful. They know not what. They are led to open their eyes—to gaze into depths and to heights where they never before ventured to glance, and they turn away without having seen any thing, yet perfectly convinced that there is something there, dreadful, horrible. Persons of our enlightened age, you well know, can reach the "lowest deep" by reason and sense, but there is a lower deep than this, to which imagination alone can descend.

Now, Mr. Editor, plainly, why must we have so much talk about nothing at all? If a man tells me the sun is black, must I enter into an argument to disprove it? Why not look and satisfy myself without answering his folly? If a correspondent of the Protestant Churchman can think to ruin that noble institution of Mr. Breck's by writing a number of insignificant and thoroughly childish articles, why must your paper take up so puerile an opponent? Suppose you that out of twenty human beings, there would be more than one who could not for himself discover the wretched logic and the prejudiced thoughts of him who writes against Nashotah? And so likewise in a thousand other cases. Such writers and reasoners best reply to themselves. Their arguments are suicidal. Let them hasten their own end.

Men of any intelligence, surely, will not be affected by them, and those of weakened intellects can never be reached by disputation, however sound it may be. Let reasoning be at least *plausible* before we commence to refute it.

Please ask your correspondents then, Mr. Editor, to think first what good will come of it, before they attempt to dispute with some who pretend to fight the battles of the Church. Let them ask themselves what they would do, were they annoyed by a fly while at dinner. Would they not verily account themselves fools, if allowed to be provoked by an insect? A *maniac* might imagine it an eagle, and load his rifle to blow its bill and claws to atoms; but a wise man would blow it away with the breath of his nostrils.

In fine, let every one bear in mind that a mouse can never attain the size of a mountain, though he puff himself to death.

SILENTIA.

For the Churchman.

SERVICE MUSIC.

Sir,—An article signed "Devotion" in the Churchman of 24th ult. cannot be suffered to pass without comment. "Devotion" complains that, in some church which he attended on Easter day, the "anthems" appointed instead of the "*Venite*" were not *chanted*, but sung as "an elaborate *anthem*," in which "the choir exhibited taste and skill;" in other words, that they were sung as anthems *should be*, instead of being adapted to "a simple chant." And yet he confesses that he likes "*at proper times*" a good anthem, which he allows can give him "sacred pleasure" and produce "an impression favorable to serious thought and devotional feeling." He acknowledges the effect produced upon him sometimes by the singing of the *Te Deum*, "so as to engage" his "mind and arrest" his "feelings in a manner suitable to the sanctity of the place and occasion;" and yet seems to lament that he could not "*participate*" and make it his "own offering at the throne of the heavenly grace." And so, after awhile, he concludes by asking whether *any* of the *stated parts* of the service ought *ever* to be sung *anthem-wise?*" and whether this is not an interference with the *Church's* benevolent provision for "*all* her members" in the *Common* Prayer? In the course of the article, short as it is, there are two distinct lamentations about the "wearisomeness of *long-standing*," and the "weariness of *standing* through the whole of it;" and, in the concluding sentence, he expresses a wish for the "privilege of *sitting* and listening to good anthems," (he says "*Bible* or *Prayer Book* anthems," as though there *could* be any other)—a privilege which the Church surely and considerately allows to all who have any "infirmity" such as would render standing or kneeling inconsistent with "Devotion."

The gist of the article however *seems* to lie in an argument which may be thus stated:

All parts of the service which are adapted to music ought, according to the Church's provision, to be sung by the whole congregation.

The *service music* employed in certain churches confessedly *cannot* be sung by the whole congregation.

Therefore it is not such as the Church prescribes or allows.

If I mistake, or mistake the argument, "Devotion" will have the goodness to correct me, and to express it more accurately for himself.

If this *be* his argument, I mean most respectfully but firmly to meet him upon it; and I do so by *denying his major proposition*. Let "Devotion" produce his *proofs*.

CHENANIAH.

To the Editor of the Churchman.

Dear Sir,—I regret exceedingly that a person showing so much good sense and right principle as your correspondent "Non-Juror," should fall into an error, which seems to me to be both dangerous in itself, and likely to be injurious to the good cause which he advocates. Upon what authority does he speak of the Bishops as the masters of the presbyters, or of the presbyters as the servants and stewards of the Bishop? Presbyters are undoubtedly the servants and stewards of our blessed Lord, and so are Bishops. A Bishop is an upper servant of the same master, having authority over those of his fellow servants who are placed under him; but that is a very different thing from being their master. The authority of a Bishop is a delegated authority, which the presbyters are bound to respect, but this does not constitute them the servants of their delegated superior. The treasures which they dispense are not the treasury of the Bishop, but of Christ; they are therefore the stewards of Christ, not of the Bishop. This at least is our doctrine in Maryland, and will so continue until either "L." or "Non Juror" shall overthrow it by something like scriptural proof. We are accustomed to lament that the office of a Bishop is in these days disregarded, and those who maintain it reviled; but we do not therefore think it right or safe to use language which amounts to a claim for Bishops to lord it over God's heritage.

H. Y. S.

Baltimore, April 30, 1847.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 8, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

Our thanks are due to the publisher, Mr. Joseph Robinson, Baltimore, for a copy of the Report of Mr. Trapnell's trial. It is a pamphlet of great interest, furnishing a full report of all the documents and speeches in connection with a trial which involves principles of the last importance to the welfare of the Church, and more especially to the character of our clergy. We would, therefore, strongly recommend all who are interested in the prosperity of the Church, to avail themselves of the opportunity which the publisher has given them for possessing a record of so much interest. There is only one thing in it which we desiderate: and that is a copy of the whole canon, or of all the canons (as the case may be) which bear or may be supposed to bear on the trial. We have felt the need of such a copy ourselves, and probably others will feel it in like manner. The Church Times may in part supply the want by publishing such canon or canons in its next number; and if this is done, we shall be happy to transfer a copy of the same to our columns.

Thus much is due to the publisher and to the public; on the conduct of the trial, and on account of the principles involved in it, we shall have somewhat to say at another time. At present we will only call attention to the fact, that although we have earnestly upheld the right which the bishop has claimed, and indignantly reprobated the disgraceful conduct of Mr. Trapnell in refusing precedency to the bishop, and in writing and publishing the insolent letters which express and defend his refusal, yet from the time these matters have been made the subject of *judicial investigation* we have preserved a profound silence as respects them *in this connection*. We feared from the first that we should not be able to concur in those views on which it was understood that the trial on the part of the Church was to be conducted; and we are sorry to say that a perusal of the pamphlet has confirmed our anticipations. It is very painful to express this dissent from those with whom it has been our happiness to agree in all important matters; but as the principles involved extend very far beyond Mr. Trapnell, and are such as ought to be thoroughly discussed with a view to the removal of doubts and difficulties which cannot but occur to very many others besides ourselves, we must crave leave, in a future number, to express very frankly the ground of our dissent. And we shall do this with the less reluctance and the more freedom from the fact (to us a very gratifying fact) that the Bishop of the Diocese, as appears from the "Report," is not at all committed to the principles at which we demur, having merely brought the subject before the attention of the Standing Committee of his Diocese, and carried out the decision of the Court agreeably to the canonical provision.

At the request, both written and verbal, of several who heard it, we have desired and obtained the consent of the author (the Rev. T. S. Preston) to the publication of the following Address. It was delivered in the Church of the Ascension, on a late occasion of the meeting of the Seamen's Mission Society:—

"THE CLAIMS OF SEAMEN."

My Christian Brethren,—To save the souls of men from eternal death, and to bring them by God's grace to eternal life in Heaven, is the great work of the Christian Ministry. For this end our Blessed Lord both died and rose again, and the Holy Spirit exerts His living energy upon each. For this end we sinners are permitted to labor, and so are made co-workers with God, in bringing back the fallen race of man to the image and glory of God. We are permitted to preach the word of Truth, and by the Means of Grace to stand as God's stewards, making known salvation by the Blood of Jesus. To aid the Ministry in this blessed work, the prayers, the charities, the good works of all Christians are demanded. All who have felt in their own souls the preciousness of salvation are called to show their gratitude, by making known to others those good tidings which have come unto us. It is my privilege to address you to night in behalf of a class of our fellow men who have an especial claim upon our sympathies. And though I might simply say, 'They are those for whom Christ died,' and thus stir you by the love of Jesus, I wish to show you how prominent is the claim of seamen upon our charities. There is no class so necessary to the well being of the social fabric, no class laboring under more oppressive temptations and deprivations, and yet there is no class of men so much and so universally neglected when their proper religious cultivation would result in such happy effects to the whole world.

In the social life for which we were created by God, different duties devolve upon the various members of a community. Each individual labors in his own sphere, and thus obeys the ordinance of God. No man is independent of his fellows. There is no such thing as independency in all the universe of God. We are all dependent upon each other, and upon our Creator. Thus the State, as the institution of God, is an image of the more perfect unity of the Church. The whole human family is bound together, and are as the many members of one man. From this mutual dependence arise our mutual duties to each other. Each man is bound to extend protection, kindness, and charity to his brother. The mutual intercourse of nations for the purposes of trade and self-interest, leads to the constant navigation of the great deep. God has made nations as dependent upon each other as individual men. The commerce of nations is necessary to their life and growth. Thus the waters that divide nations are continually peopled, and are alive with men seeking for gain. We have seen how Oceans have lost their vastness, and far distant lands seem near to us, in the intercourse which trade has compelled. Without commerce we could not live, and yet it is commerce that makes so many seamen. So necessary then to our social life, the poor seaman who buffets the waves for us, has an especial hold upon our sympathy. A sense of justice will lead us to regard his immortal weal, if we have any love for Christ and His salvation. We are bound by duty and by gratitude to seek him out, and tell him how his Saviour walks upon the deep, and there communes with all who seek His love. We should tell him how the rollings and ragings of the sea are but faint pictures of the greater storm and unquiet within the hearts of each sinner, till Jesus speaks Peace, and makes known the calm of Heaven. We should tell him of that holy Communion which no interposing earth or dividing sea can break, and lead him to realize in their spiritual sense, the comforting words, "when thou passest through the waters, I will be with thee, and the floods, they shall not overflow thee."

But consider now the oppressive temptations and deprivations of seamen. By far the greater part of their lives they are away from their homes, if indeed they have any, and are exposed to the temptations of the sea. A band of mostly ignorant and irreligious men meet together and live together in one dwelling. How much stronger is the downward tendency to vice, than the upward impulse to virtue. Among all the temptations to every kind of vice, who can estimate how strong is the tendency to hardness of heart! Suppose that sailors live together, knowing little of God, and like fallen men, trying to cut loose from the restraints of religion. They think it manly to cast off the fear of God, and be wicked with a bold face. I do not say that all do this. By no means! But many are in great danger of doing it. We all know the power of example, which moulds our characters almost before we know it. And alas! how much more the unregenerate incline to wickedness than holiness, I need not take time to tell. "Those who go down to the sea in ships, and occupy their business in great waters, these men see the works of the Lord, and His wonders in the deep." But if they get hardened to the great lessons which God teaches by His wonderful works in the sea, they are in danger of becoming callous to all spiritual teaching. Men who have been so often in scenes of peril, are ashamed to fear even their Almighty Judge. Men who see the most tremendous displays of God's power unmoved, are apt to care very little about His Grace.

Then you are to reflect how amid all this moral danger, they are deprived of almost every spiritual succor and aid. Many have not heard of God's word. Many know nothing of salvation by the Blood of Christ. They have with them no Ministry commissioned of God, to teach them the way of Life, and lead them step by step in the paths of our Holy Religion. Think, what it is to be without the Means of Grace, to be without preaching, which is God's ordinance. There is no one to baptize them for many an year, though oftener than most men they go down into the very "jaws of death." There is no one to break to them the Bread of Life, and teach them of the immortal wealth laid up for the just! They are alone without the ministrations of the Sanctuary, and the comforts which we think so dear. O how would we bear such privation! How would we, in such destitution of all that supports our weakness now, successfully resist temptation and struggle against sin. Do they not call upon our tenderest sympathies by this very destitution, and force us, as we are men and as we are Christians, to seek to relieve their distress and supply their want. Mere earthly want and temporal distress is enough to move our compassion, but it is as nothing and less than nothing, compared with moral starvation and the death of the soul. Truly seamen in their temptations and deprivations, cry aloud for succor, and beseech us in tones to which we cannot be deaf, to send them the Gospel of Grace.

But tne poor sailor comes home, and how much better is he on shore! Thanks to God for what has been done, but alas! how little has been done. He often finds more temptation on shore than on ship-board; and there is no one to take him by the hand and lead him unto Jesus. Perhaps a band of foul companions fall upon him, and ere he knows it, he is in the dens of infamy and vice. His hard-earned wages are stolen from him, and in a fit of desperation he plunges deeper in crime, and though he repents, he feels no encouragement to return to virtue. If he has a family, they share his wretchedness, and if he has not, he feels no restraint. How hard it is that he comes thus from a long cruise, and finds at home no one to compassionate his want, and in tender mercy bind up the wounds of his poor soul. Yet *so* most generally it is, and he goes again to sea more hardened than when he came home. He neither feels the bonds of social life, or the all-embracing fellowship of the Church.

Yet with all his claims and wants, how is he neglected! May I not say that he is *more* neglected than any petitioner for charity? He is far away from us, and we do not feel his need, and do not trouble ourselves to send him the Gospel. While we strain every nerve to send a Missionary to a foreign land, we think we are doing very well. But there is very little *real* charity among us, a charity that seeks to save the souls of men because Christ died for them. We *talk* much more than we act. There is so much unreality about our philanthropy that we care only to relieve those who are thrown immediately in our way. The poor sailor who ploughs the sea for us, and who is too proud to come and beg the Gospel from us, is suffered to go on his way of moral darkness, and we feel no remorse, though the sea is every day made the grave of some vessel freighted with immortal souls. We believe in a judgment to come, in *Heaven*, and in *Hell*, but we do not realise what we believe. The Church has been far too negligent of seamen, and even now awakes very slowly to her duty in this matter. But if we only had eyes to see it, there is no labor in which we can engage, which will have more happy effects upon the whole world, than the Christianising of seamen. Sailors are not destitute of feeling. It is proverbial that they have *hearts*, and they can be moved with sorrow for sin and desire for salvation. They can be touched by the story of our Redemption, and persuaded to seek the grace of God. That seamen are not beyond the reach of our teaching, the facts brought to light by the reports read in your hearing this evening, and the labors of our faithful Missionary in this port, do plainly show. Their hearts are a fertile soil for the seed of Divine grace, and bring forth fruit an hundred fold when faithfully cultivated. No Missionary field has been more fruitful, as others have ably shown, and none now promises more abundant success.

Then consider the blessed influence which Christian seamen must have wherever they go. In their turn they become as Missionaries, and wherever the sea beats, they carry the knowledge of Christ which has become dear to their own souls. Each ship of regenerate men becomes a temple of the living God, and Christ is magnified on every sea and on every shore. Commerce flourishes with new life, and the bonds of the social compact are drawn closer, and the unity of the Holy Church is felt and recognized. The "earth begins to be filled with the glory of the Lord, as the waters cover the sea."

Such, my Christian Brethren, is the glorious result which we may expect from a faithful attention to the the wants of seamen. Such the untold harvest which we may reap, if we sow in faith and patience. The just claims of the sailor as our brother in the social system, his temptations and deprivations, our own sinful neglect of his great need, and the blessed influence of Christian seamen, all call upon our sense of duty, our charity, our gratitude, and our love to God. Shall this loud call be longer unheard by us? Shall we sit still and let a brother die in sin when we can do any thing to save him? No!—It is Christ Himself who died on the cross for us who earnestly beseeches you, as you have any love to Him, to seek these wandering sheep whose sins He would wash away in His own Blood. He asks you to bring the weak and ignorant unto Him, that embraced in the arms of His Love, they may be safe forever.

To Christianize seamen, the Society in whose behalf I am here to night, has devoted all its efforts. Since the year 1843, when it became the "Church Missionary Society for seamen in the city and port of New York," it has labored most faithfully. Some of the results during the few past years have been read to you this evening. You see before your eyes two Churches regularly open for Divine Service, and two Missionaries are now at work in this port, laboring in season and out of season to bring the sailor to the Faith and Obedience of Christ. So much has been done in this vast port, and we cannot but devoutly thank God for this beginning. The establishment of floating churches as regular parochial cures seems the best way of taking hold of seamen, for so a centre of Christian influence, and a holy home, is at once created. The Pastor is the sailor's spiritual guide, and he follows him on sea, and is with him on shore. He directs his reading and educates his mind, and fortifies him against temptation. Thus the Church has begun to discharge the vast duty which in this capital of the New World, she owes to seamen, by the command of her adorable Head. Something has been begun which we trust shall grow as the mustard-seed that symbolizes the kingdom of God. We look for a mighty increase where true faith is strong and love grows warmer, and the Eternal Spirit is breathing life. But this Society must have the cordial support of the whole Church, and everflowing charity must sustain it. The number of its members must be increased as the cause demands, and we must all give freely of our goods, our prayers, and our labors. Why cannot this Society be increased tenfold this year, and its funds increased in like proportion? There is no reason, unless our coldness and negligence be reasons, and these are poor excuses to proffer to our Saviour. We expect to enter Heaven, and are all careless about the salvation of others. We hope to be saved, and think it a light thing that others are everlastingly lost. O for the warm love and untiring zeal of primitive times. Where is the Christian army with its good soldiers, alway ready, alway true, alway at work! My brethren, I ask you in the Name of God, to consider the claims of seamen upon your charity, and to bring your hearts and hands and worldly goods unto this blessed work. Beside *their* loud cries for the Gospel, let the love of Christ constrain you. In this holy season, when you feel that "Christ is risen," in the life and light of Heaven which He beams upon your soul, arise and be active in your Redeemer's service. For your reward, I point to the treasury of God, "the bags that wax not old," and I promise you the white palm-branch and the unfading crown.

We are sorry that the annexed has been accidentally delayed, but hope its assertion is yet in time to answer the end proposed.

On the evening of the 28th of February, between the hours of ten and half past eleven, the edifice of Trinity Parish, Lyma, Ohio, was destroyed by fire. The building had just been put up—the congregation worshiping in it first on the festival of the Nativity—was being gradually completed inside, and was about ready for consecration. The fixture intended for the Lord's Table was used on the day of the burning for the first time. The church was a neat little structure, bordering on the Gothic—40 by 27—seating 200 persons, and cost twelve hundred dollars, not including the grounds, which contain, besides a lot for the church, a burial place of ample dimensions, the whole a gift to the Parish by Mr. R. L. M'Curdy. The pastor and his people have felt from the first, that the building would be too small for the district—a farming one—having a diameter of three miles. But they set out with the determination of not exceeding what, by personal exertion and sacrifice, they could do for themselves. In this they had succeeded, if we except twenty dollars given us by a gentleman in New York, and a second hand folio Bible, presented by the Rector of the Church in Orange, New Jersey—and a surplice for the incumbent, presented by the Ladies of Christ Church, Hudson, N. Y. (The Bible and surplice were saved.) Now, however the worldly means of the Parish, so devoted, are a heap of blackened ruins, and they are constrained, by what they look upon as a heavy affliction, to confess themselves, to a considerable extent, dependant upon the sympathy of their brethren in the same Faith. Their grounds still remain to them, and they have commenced, in resolve, with hearts chastened by their loss, the erection of another building on the same site.

This statement is made in the hope that it may meet the eyes of some Rectors in your city, who gave verbal pledges of assistance, under our last effort. The redemption of these pledges would, at the present time, be gratefully received.

Trinity School.—The Semi-Annual Examination of this ancient and admirable institution was held on Friday last, in the presence of several of the Trustees and Clergy, and of a large number of the parents and friends of the pupils. The exercises were such as to reflect the highest credit on the Rector, the Rev. William Morris, M. A., and the gentlemen associated with him as Instructors, Rev. Mr. Millet, Mr. Snow, and Mons. Pestiaux. In the course of the morning the pupils chanted the Venite and sang a hymn, Dr. Edward Hodges, Professor of music in the school, presiding at the Seraphine. Before the concluding prayers the audience was addressed by the Rev. Prof. McVickar, Chairman of the School Committee, in his usual happy and impressive manner. He bore the strongest testimony, from his own experience in the College, to the very high character of the scholarship and conduct of the boys sent forth from the school. The number of scholars at the present time is 143, of whom 71 are on the foundation.

We take pleasure in calling the attention of our Theological and classical scholars, to the rare opportunity for enriching their libraries, which is offered to them in the sale next week at the Rooms of Royal Gurley, & Co. The collection of books then to be sold comprises the private library of the late Rev. M. Bruen, and consists of complete sets of all the early Fathers of the Church, in their most beautiful and rare folio editions, (many of them being Benedictine,) together with a choice selection of classical authors in like rare and valuable imprints. Collected by Mr. Bruen himself in Europe, without reference to expense, we can safely say from our examination of them, that they form the most complete catalogue of the kind ever offered in the United States at public sale, and seldom, if ever, at one time in England.

We regret to learn that the Rev. Foster Thayer has resigned the Rectorship of the Church of the Holy Apostles in this city. Having been made, in the hands of Divine Providence, instrumental of great good in this infant parish, and advanced its interests to the completion almost of a new church, we had really hoped Mr. F. would have been suitably encouraged to persevere in his labors. These, however, together with those in behalf of the unfortunate Blind, for whose use he has been the means of providing the Book of Common Prayer to be published in raised characters, will ever entitle Mr. Thayer to the grateful thanks of all true Churchmen. Wishing him, therefore, every success, we doubt not we shall soon hear of his entering upon some other field of usefulness with satisfaction to himself, and great credit and advantage to the church.

SAINT CORNELIUS, THE CENTURION.

A gem of a Church has been given to us, and consecrated to the service of Almighty God, by the apt and appropriate name of "Saint Cornelius, the Centurion!" It is the *first Soldier's Mission Church*, which, through the pious zeal of the ardent and devoted U. S. Military Chaplain, the Rev. Dr. McVickar, has been erected, with the sanction and approval of the War Department, on Governor's Island; and secured to the Church forever.

On Monday last, at the time appointed, the Rt. Rev. Bishop De Lancey, accompanied by a long train of Laymen, and the Rev. Drs. Berrian, Wainwright, Muhlenberg, and Haight, Messrs. Parks, Parker, Vinton, Marcus, Fowler, Jones, Cox, Haskins, Clapp, Eigenbrodt, Hall, Welsh, Howland, Sayres, Preston, and Wyatt, of this Diocese, and the Rev. Mr. Batten, of W. N. Y., proceeded from the quarters of Major Raines to the Church; the procession being headed by the Military Band, and enlivened on the way by their playing that delightful air, "*Peace troubled soul!*"

The Instrument of Donation—reciting the terms on which the Chapel was built, and put in Trust was read by the Rev. Dr. Muhlenberg; the Act of Consecration was read by the Rev. Dr. McVickar.

Morning Prayer was said by the Rev. Dr. Berrian assisted in the Lessons by the Rev. Mr. Parks. The *Venite, Proper Psalms, Te Deum*, and *Jubilate*, as well as the *Hymn* and *Gloria in Excelsis* in the Communion Service, were all chanted *antiphonally* by the Students of the General Theological Seminary. The Metrical Psalms were led by the Band, with very pleasing effect.

The Consecration Sermon was preached by the Bishop; its subject was the benefits of public worship, and the allusion, at the conclusion of his discourse, to the occasion was peculiarly apposite and happy; and, like every thing emanating from this distinguished Prelate, the Sermon commanded the fullest attention, because of its worth and excellence.

In the administration of the Holy Communion of the Lord's Supper, the Bishop was assisted by the Rev. Drs. McVickar and Muhlenberg, and the Rev. Mr. Parks; the "offertory" was devoted to the liquidation of the small debt remaining upon the Church, and as the congregation was large and highly respectable, we trust this desirable object was fully accomplished.

Leaving it for some abler pen to describe the structure of this *unique* Church edifice, we can only say, that to us it appears perfect in its conception, and carried out with great good taste. It is cruciform, built of Plank boards. Its proportions are excellent—we think faultless. The eye rests thereon with satisfaction. Devoid of unnecessary and unmeaning decorations, it yet seems actually the *chef d'œuvre* of all our Ecclesiological erections; its simplicity gives it grandeur. And when the rich in this world's goods consider that Twenty-seven hundred dollars *only* have done all this—have given us a model worthy of imitation—a specimen of Church architecture which would prove an ornament, as well as a blessing, to any and every village and hamlet where the banner of the Cross has yet to be unfurled—where the word of God and the Sacraments of the Church are yet to be introduced, we cannot but hope that this laudable enterprise will be pursued by others—by those who love the Church and seek to do her good. May similar structures rise amid our verdant plains, and hills and vallies, and so gladden our hearts as well as enliven and improve the scenery throughout the length and breadth of our diversified country.

The consecration of this Church was a happy day for Dr. McVickar. We congratulate him most heartily on his success. What he has achieved will redound to God's honor and glory, and doubtless prove of unspeakable advantage to those for whose spiritual good he has so faithfully labored—for whose more immediate use he has been made instrumental in providing a Christian temple so chaste, so beautiful, so truly Church-like in every thing appertaining to it—

"There may the great Redeemer reign,
With all the graces of His train;
While power divine His word attends,
To conquer foes and cheer His friends."

It is but due to the polite civilities of the Commandant and other Officers, that we acknowledge their kind attentions, and say that we felt peculiarly happy in forming their acquaintance under circumstances so gratifying and auspicious—that we found them ranging with us under the same banner—the spiritual authority of Him who is far above all principalities, dominion, and power. If the devout Centurion was, indeed, the first Gentile Convert, there are many such brethren beloved in the Lord at the present time, and we sincerely pray that their number may yet increase and abound.

Trinity Church, New York.—There will be a celebration of Ascension day [next Thursday] being the Anniversary of the Consecration of the Church, by the performance of the full service, and a sermon. The boys of Trinity school will be present.

We are requested by Mr. Thomas Dunn to say, that absence from the city has prevented him from answering the communication of Mr. Folsom in our last.

The Commonitory of Vincent of Lerins. *A new translation, furnished with an introduction from Bishop Jebb, an appendix from Bishop Beveridge, and notes by the translator.* Baltimore: Joseph Robinson. 12mo. pp. 264.

Though small in size, few equally valuable contributions have been made to American theological literature with this volume. Besides what the title-page above gives of its contents, it contains also the original text, and a preface by the translator. The translation is an entirely new one, Reeves's being, says the preface, "free to the extent of becoming paraphrastic." The translation which appeared at Oxford, 1837, and again, 1841, a re-publication with amendments of some old version, is on the other hand "literal even to lowness and obscurity." The present is the fourth time that the Commonitory has appeared in an English dress. The notes are mostly from Reeves, whose translation is recommended by the House of Bishops; of the few original ones the greater number bear on the doctrine of "Development." Every intelligent and Catholic-minded Churchman should own Vincentius and make him his study.

Essays, Theological and Miscellaneous, *Reprinted from the Princeton Review. Second Series. Including the contributions of the late Rev. Albert B. Dod, D.D.* Wiley & Putnam. 8vo. pp. 612.

Twenty-one articles, seven of which were from Dr. Dod's pen, make up this volume. As might be anticipated they embrace a great variety of topics. There are papers on New England Theology, the Division of the Presbyterian Church, Slavery, Abolitionism, Revivals of Religion, and Dr. Beecher's Theology. These are to be classed together as occupied with questions of the day. Those on Capital Punishment, Phrenology, the Vestiges of Creation, Analytical Geometry, and Oxford Architecture, together with the last two mentioned above, were Dr. Dod's contributions. An article on "Furst's Hebrew Concordance" was written by the late lamented Professor Nordheimer. The titles of the remaining papers are "The Bible a Key to the Phenomena of the Natural World," "God the end of all things," "On the Atonement," "Christian Union," "Baptist translation of the Bible," "The English Bible," "A Treatise on Expository Preaching," and "The Historical Statements of the Koran." Many of the articles are valuable as contributions on subjects of critical nda philosophical interest. "Hebrew Concordances," and 'Vestiges of Creation," are among those to which the reader will find himself most strongly attracted. As illustrating and making definite too the temper of one school of American theology, this volume is possessed of much value. We should be glad to see a counterpart to it made up from the pages of The Bibliotheca Sacra or The Biblical Repository.

"Aunt Kitty's Tales" is the title of the 27th number of Appleton's Literary Miscellany. The author is Miss McIntosh, whose "Two Lives" has been so justly commended.

The Later Prophecies of Isaiah. *By Joseph Addison Alexander, Professor in the Theological Seminary, Princeton, New Jersey.* Wiley & Putnam. 8vo. pp. 541.

A volume published last year contained Professor Alexander's exposition of the earlier prophecies of Isaiah: in this the portion from the 40th chapter to the end of the book is brought under examination. The two then will be found to form a continuous commentary on Isaiah. The author, though relying implicitly on the application of exegetical criticism, is decidedly opposed to the extreme German school, and on many points combats their unbelieving interpretations with resoluteness and success. We have not yet however found time for a minute examination of the volume.

Spain Revisited. *By A. Slidell Mackenzie, author of "A Year in Spain," &c.* Harper & Brothers, 2 vols. 12mo. pp. 376, 384.

A new edition in paper covers of a work published ten or twelve years ago, and favorably looked upon as a very entertaining book of travels. We think it worthy of having been again brought out.

Harper's Fireside Library. 18mo.

The design of this new series is to supply "a choice collection of books, chiefly American, which shall be expressly adapted to the Domestic Circle." The first number is "Alice Gordon, by Joseph Alden, D.D.," pp. 198. The cover is illuminated in close resemblance to Burns's Fireside Library, but instead of the ten hideous "illustrations" one well-executed wood-cut would have been a judicious substitution.

Social Evenings, or Historic Tales for Youth. *By Miss Mary E. Lee.* Harpers, 18mo. pp. 260.

The stories which this volume contains are well connected together, and are themselves of interest and not without value.

Michelet's History of France. *Translated by G. H. Smith, F. G. S.* D. Appleton & Co., 8vo.

We find before us the 8th and 9th numbers continuing the republication of this history. They are produced in the same good style which marked the earlier numbers, and have a title-page for the second volume, which is now completed. The narrative is brought down to the year 1483.

Posthumous and other Poems. *By Charlotte Elizabeth.* M. W. Dodd. 18mo. pp. 263.

The poems which this volume contains were written, says the advertisement, between 1817 and 1845. The greater number of them have never before appeared in print.

Washington and other Poems. *By Cynthia Bullock, a graduate of the New York Institution for the Blind.* Published for the author. 12mo. pp. 108.

Apart from those feelings which would disarm criticism and prompt to sympathy with the author, there is enough in this volume to extort commendation from the most indifferent reader. Very many of Miss Bullock's effusions display true poetical genius. All of them are imbued with such kindly and religious sentiments as take rank by the side of the very highest poetry. Although a friend of the author tells us in the preface that "the object of the publication was neither fame nor profit," we venture to hope that the volume will be widely disseminated. It is an excellent testimonial to the many merits of the Institution where the author was instructed.

The Christian Parlour Magazine *for May* comes to us with the name of a new editor, Rev. J. T. Headley, author of "Napoleon and his Marshalls." A change in the publishing department is also announced;—the magazine is now issued at 151 Nassau street, by E. E. Miles. The May number is the first of a new volume.

New; a Portraiture of Discontent, is the 6th of a series of poetical sketches, *by the Rev. R. Hoyt.* One is gratified to learn that so easy, unaffected and graceful a poet is gaining his share of popularity. His sketches are much read and admired.

"**She hath done what she could**" is the title of a sermon preached in the Chapel of St. Mary's School, Raleigh, N. C., *by the Rector, the Rev. Mr. Smedes.* It treats of "the duty and responsibility of women:" those who heard it must often think of its text and ponder its meaning.

Appleton's Literary Miscellany. No. 26.

"The Fairy Bower, or The History of a Month" is the title of the new number of a generally excellent series of books now before us. It is a reprint from an English work, and though anonymously published, has already passed through three editions. We commend it heartily as one of the works which a mother can safely and profitably put into a daughter's hands. We hope that it will be widely circulated, and be found not only in the family circle, but in the Sunday and Parochial school library.

Chefs-d'Oeuvre Dramatiques de la Langue Francaise, *mis en ordre Progressif et Annotes pour in faciliter l'intelligence. Par A. G. Collot.* D. Appleton & Co. 12mo. pp. 521.

The contents of this volume are dramatic compositions of both earlier and contemporary writers. The authors drawn upon are, Berquin, E. Scribe, Piron, Moliere, Racine, Voltaire, and Corneille, of whom the first is made to contribute two pieces, the second five, the others one each. The last however occupy one half of the volume, which is a very neat, and we dare say useful, one.

DOMESTIC INTELLIGENCE.

BISHOP DE LANCEY'S SERVICES FOR THE DIOCESE OF NEW YORK.

April 26, P. M., in Grace Church, Whiteplains, confirmed *nine* persons.

April 27, P. M., in Christ Church, Tarrytown, confirmed *nine* persons.

April 28, A. M., in St. Paul's Church, Sing Sing, confirmed *eight* persons.

April 28, P. M., in St. Stephen's Church, Northcastle, confirmed *five* persons.

April 29, A. M., in St. Matthew's Church, Bedford, confirmed *eleven* persons.

April 30, A. M, in St. Luke's Church, Somers, confirmed *nine* persons.

April 30, P. M., in St. Peter's Church, Peekskill, confirmed *three* persons.

May 2, A. M., in St. George's Church, Newburgh, ordained Mr. Charles S. Little, as deacon, and the Rev. Samuel Hawksley, as priest.

May 2, P. M., in same church, confirmed *twenty* persons.

The summary of Bishop DeLancey's services from the 14th of March to the 2d of May inclusive, is as follows:

Consecrated *two* churches.
Baptized *three* adults and *five* children.
Married one couple.
Ordained *two* deacons and *one* priest.
Administered the holy communion *five* times.
Confirmed in forty-four churches *six hundred and forty-seven* persons.
Preached fifty-seven times in fifty-two churches.
And travelled in the performance of those duties, eleven hundred miles.

Massachusetts.—*Confirmation.*—Thursday evening, April 22d, in Swansey village, 2 persons. Services had been held the day before, the "Southern District Church Missionary Association" holding a meeting. There were present the Bishop and Messrs. Babcock, Harrison, Hathaway and McCoy. A contract has been made for the erection of a church in this village to be ready in September.

Connecticut.—*Episcopal Visitation.*—In St. Stephen's, East Haddam, Saturday, April 17, confirmed six persons. Morning Prayer by the Rector of the Parish, the Rev. Alpheus Geer, and the Sermon by the Rev. Wm. Payne.

St. John's, Essexborough, was visited on Sunday morning, the 18th. Prayers by the rector, the Rev. J. S. Covell, and the Sermon by the Rev. Wm. Payne.

On the afternoon of the same day, the Bishop was present at Grace Church, Saybrook. The Rev. Mr. Payne read the Evening Prayer, and the Sermon was preached by the Rev. J. M. Guion, who has been called to the rectorship of the church, vacant by the recent resignation of the Rev. J. M. Willey.

Monday, the 19th, the Bishop proceeded to Union Church, Killingworth, where fourteen persons received confirmation. Evening Prayer was read, and the Sermon preached by the Rev. David Baldwin, the minister in charge of the parish.

The next day, Tuesday, the 20th. Christ Church, Guilford, the Rev. L. T. Bennett, rector, was visited. After Evening Prayer by the Rev. David Baldwin, and a Sermon by the Rev. Wm. Payne, the Bishop administered confirmation to six persons.

In St. John's, North Guilford, the Rev. David Baldwin, rector, five persons were confirmed on the following day, the 21st. Morning Prayer by the Rev. Mr. Bennett, and the Sermon by the Rev. Wm. Payne.

On the afternoon of the same day the Bishop proceeded, in company with the same clergymen, to Zion Church, North Branford. Evening Prayer by the Rev. Frederick Miller, rector of Trinity Church, Branford, and the Sermon by the Rev. Wm. Payne.

Thursday, the 22d, at 2 o'clock, P. M., the Bishop visited Trinity Church, Branford. Twenty-three persons were confirmed—two in private, on sick beds. Evening Prayer by the Rev. A. Nichols, and the Sermon by the Rev. Wm. Payne. The Rev. Messrs. Baldwin, Bennett, and Vibbert, were also present.

The next day, Friday, 22d, the Bishop was at Christ Church, East Haven. The Rev. Mr. Vibbert read morning prayer, and the Rev. A. Nichols preached a sermon. The Rev Messss. Miller and Payne were also present.

At New Haven, on the evening of the same day, the Bishop attended the meeting of the Standing Committee of the Diocese.—*Calendar.*

Consecration.—Grace Church, Broad Brook, in the town of East Windsor, about four miles from Warehouse Point, was consecrated by Bishop Brownell on the 14th ult. Mr. F. J. Clerc, the minister of the Parish, read the instrument of donation, Mr. Lee of Springfield said morning prayer, and Mr. Bates of Warehouse Point read the Lessons. The Bishop celebrated the Eucharist, Mr. Willey of Stonington, reading the Epistle and Gospel, and Mr. Coxe of Hartford, preaching the sermon, which was from Genesis xxviii. 16 and 17. Besides those already mentioned, there were present Messrs. Burgess of Hartford, Fisher of Manchester, and Kip of Albany.

For the subjoined account of the church, we are indebted to a private letter.

It is built of a red stone found in the neighborhood, and consists of a chancel 16 feet square, a nave 60 by 41, and a front porch 20 by 17. The position is West and East. Under the church is a large basement room, and the sacristy is under the chancel, being entered by a staircase on the Epistle side. The walls of the nave are 17 feet high to the wall-plate: height of the ridge 47 feet. The Chancel-roof has the same pitch, but is proportionably lower. The porch corresponds with the chancel. The windows are of one light, 12 feet by 4. There are 4 on each side, and one over the entrance in the porch. The Altar-window is a triplet. The roof is open, of four bays. The seats are grained, but in other respects good, being low, open, and wide apart. The altar is 6 1-2 feet long by 3 feet wide; it is raised on one step 6 inches above the chancel floor. There is a credence table on the Epistle side. The pulpit is without the rails on the Gospel side. It is pentagonal in form, resting on a stem. The organ occupies a gallery in the porch.

Maryland.—*Episcopal Acts.*—Thursday, the 22d ult., the corner-stone of a new church at Huntingdon, a mile beyond the limits of Baltimore, to be dedicated in honor of St. John, was laid by the Bishop of the Diocese, attended by the rector, the Rev. R. C. Hall and the Rev. Messrs. Baker, Henshaw, Leakin, Macfarland, McJilton, Miller, Moore, Stearns, and Van Bokkelen. The clergy present were habited in surplices. The procession was formed from the building in which the congregation have hitherto worshipped, within the same enclosure with the foundation of the new church, but not consecrated. The office used was that set forth by the Bishop—beginning with sentences of Scripture, an exhortation, the Lord's Prayer, and a few collects. The proper Psalms, the 84th and 132d, were recited responsively by the Rev. Mr. Macfarland and others present. The *Gloria Patri* and *Gloria in Excelsis* were chanted by the choirs of St. Timothy's and St. John's, Huntingdon. The Rev. Mr. Van Bokkelen read the Lesson, Ezra iii. 8 to 11, and after singing the 102d selected Psalm in metre, the rector read the inscription, and the Bishop proceeded to lay the corner-stone, and offered prayers. His address was an extemporaneous one, and after it the services were closed by singing part of the 25th Hymn and the Bishop's pronouncing the Benediction.

The church is to be built of rubble-stone, and will consist of a nave, 56 feet by 23, a chancel, 20 by 19, a sacristy on the north side of the chancel, and a porch at the south-west corner of the nave. The bell-gable will be at the east end of the nave. Mr. R. C. Long is the architect.

The third Sunday after Easter, the Feast of St Mark, in the morning, the Bishop preached and confirmed 24 persons, in St. Peter's, Baltimore, and at night, 9 in Trinity Church.

New Congregation.—St. Mark's, and not St. Luke's, is the name of the congregation lately organized under the care of the Rev. Mr. Macfarland, and worshipping in Lombard street, Baltimore. St. Luke's is the name of a congregation under the Rev. Mr. Riley, which has lately taken possession of the Baptist Church, N. E. corner of Hollins and Oregon streets.

Virginia.—*Services by Bishop Johns.*—April 11th, in Williamsburgh, Professor Minegerode was ordained priest. Dr. Empie, of Richmond, preached the sermon, and Mr. Hodges, the rector, presented the candidate. Messrs. Chevers, Good, and Leavell were also present. At night 1 person was confirmed. The next day, at Yorktown, 3 were confirmed. April 17th, in Christ Church, Middlesex county, the Rev. G. S. Carraway was ordained Priest. Mr. J. P. McGuire said morning prayer, and the Bishop preached. The candidate was presented by Mr. C. Mann. Mr. T. B. Flower was also present.

The following confirmations have been held—April 8, St. Paul's, Petersburg, 3; 9th, Grace Chapel, Petersburg, 6; 11th, Bruton parish, 1; 13th, Abingdon, Gloucester, 1; 15th, Christ Church, Matthews county, 1; 18th, Christ Church, Lancaster, 1; 21st, Lunenburg Church, Richmond county, 2.

Standing Committee.—At a meeting, April 16th, the Rev. O. A. Kinsolving was recommended for Priest's orders, and S. Boyd, W. H. C. Robertson, and W. B. Hanson as candidates for orders.

Services by Bishop Meade.—Sunday, the 25th ult., in St. Paul's, Alexandria, 11 persons were confirmed in the morning, and 4 in Christ Church in the evening. Sunday, the 18th, in Zion Church, Fairfax Court House, 3 persons.

Ohio.—*Confirmations.*—Bishop McIlvaine has recently confirmed, in Christ Church, Springfield, Feb. 28th, 1 person.

St. Paul's Church,	Cincinnati,	March 14,	8 persons.
Trinity Church,	do	" "	6 "
Christ Church,	do	" 21,	8 "
Grace Church,	do	" "	8 "
Trinity Church,	Dayton,	April 4,	25 "

[*Western Episcopalian.*

Clerical Changes.

The Rev. Thomas M. Clark of Philadelphia has accepted a call to become assistant minister of Trinity Church, Boston, on the Green Foundation.

The Rev. T. W. Snow has accepted a call to the rectorship of St. Thomas's, Taunton, Mass.

The Rev. Henry Stanley has accepted a call to the rectorship of Christ Church, Lockport, W. N. Y. Address accordingly.

The Rev. Thomas B. Flower has resigned St. Paul's Parish, Kent county, Md., and taken letters dismissory to Virginia.

The Rev. W. J. Waller, from St. Ann's Parish, Albemarle co., Va., to the Presidency of Shelby College, Kentucky. Address Shelbyville, Ky.

The Rev. E. Lounsberry, from the diocese of Kentucky, to the charge of a chapel sustained by St. Paul's Parish, Cincinnati, in the western part of that city.

The Rev. Edward Winthrop has accepted a call to the rectorship of St. Paul's, Norwalk, Huron co., Ohio, to which place his letters and papers should be directed after the 23d.

The Rev A. T. McMurphey having resigned the Church at Springfield, and accepted a call to Zion's Church, Dresden, and St. Matthew's, Madison, desires all papers and letters directed to him at Dresden, Muskingum county, Ohio.

The Rev. W. F. Halsey from Baltimore, to Perth Amboy, N. J.

The Rev. Wm. Staunton having resigned the rectorship of St. Peter's Church, Morristown, N. J., requests that letters intended for him may be directed to New York.

Pennsylvania.—The Rev. Henry Eglinton Montgomery, having been ordained priest on the Fifth Sunday in Lent, has been elected rector of All Saints', Moyamensing, Philadelphia; in which church Mr. Montgomery had been regularly officiating during his diaconate.

Obituary.

Died, on Wednesday evening, Mr. Henry Ritter, in the 79th year of his age, one of our old, much beloved and respected citizens.

Mr. Editor,—The above notice of the departure of one of our venerable and estimable citizens, is taken from the Commercial Advertiser of Thursday, the 29th ult. 'Much beloved and respected" as Mr. Ritter was as a "citizen," it is not in that character particularly that those who knew him best and loved him most, delight to think and speak of him. He was a man of piety, and had been so from his youth up, and for upwards of half a century an exemplary communicant of the Church. He was endowed with a disposition and temperament peculiarly gentle, unobtrusive and cheerful, even to playfulness. These qualities, admirable in themselves, being under the constant and steady influence of sound religious feelings and principles, made him at all times the delight of the domestic and social circle, and the uniform and happy attendant upon all the appointed services of the Sanctuary. A Churchman from principle as well as affection, our branch of the Church Catholic had but few, if any, more ardent, devoted, and intelligent friends among her laity. It was often remarked among his intimate friends, that Mr. Ritter never appeared to have any trouble, except when the Church was in trouble. He was the warm and unwavering friend, admirer and supporter of our late beloved diocesan, Bishop Hobart, in all his struggles and efforts for the inculcation and maintainence of sound Church principles in this diocese. He was one of the founders of St. Luke's Church in this city, and for many years its senior warden, and one of its representatives in our Diocesan Convention. Mr. Ritter has left behind him a large circle of strongly attached relatives and friends, who will ever cherish the most lively and affectionate remembrance of his character in its entireness. The poignancy of grief for the loss of such a man from the domestic, social and religious circle, is turned into joy by the conviction that he died "in the communion of the Catholic Church—in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with God, and in perfect charity with the world." * * *

Notices.

EMIGRANT STRANGER FREE CHURCH
OF
ST. GEORGE THE MARTYR,
No. 429 (*corner of Howard*) Broadway.

This Church is designed to be a *Free Church* for the more immediate use and benefit of *poor* British Emigrants, who, though members of the *United Church of England and Ireland*, it is yet found, as strangers, are liable, upon their arrival in this country, either through ignorance of the existence of the *American Church*, or through misrepresentations made of her real character and principles—identically the same with those of their *Mother Church* in her Liturgy, Doctrines, Rites, Ceremonies, Usages, and Worship—to be drawn off entirely from her fold, and for the want of a proper spiritual guidance and supervision on the part of the Church, to be lost, if not unfrequently among strange and unwonted pastures, amid the veriest haunts of *infidelity, profligacy* and *vice*.

The services of this Church, however, being those of the "*Protestant Episcopal Church in the United States of America*," are intended to be made available to all persons who desire to have the ministrations of God's holy word and blessed sacraments. The seats are entirely free and unreserved, open to the use of all who choose to occupy them. Such families, therefore, whether English or American, as reside within its immediate vicinity, and are not regular in their attendance elsewhere, are hereby most earnestly and affectionately invited to attend this church.

Divine Service is performed every Lord's day, morning at 10 1-2, afternoon, at 3 1-2, and evening, at 7 1-2 o'clock.

The Sunday School commences at 9 o'clock, A. M.

Moses Marcus, Rector,
Missionary to British Emigrants, and Chaplain
of the "St. George's Society of New York."

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the "Church of the Ascension," on Monday evening next, (10th inst.,) at half-past 7 o'clock.

Thos. P. Cummings, Rec. Sec.
New York, May 8, 1847

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M, and 7 1-2 P. M., and for Sunday School at 2 1-2 P M. Regular services every Wednesday evening at 7 1-2.

All who are friendly to the support of *Free Churches* are respectfully invited to attend.

☞ A sermon on the death of a late member of the Vestry of this church will be delivered by the Rector on Sunday morning next.

New York, May 8, 1847.

GRACE CHURCH, NEWARK, NEW JERSEY.

On Monday, 17th of May, if it please God, the Bishop of the Diocese of New Jersey, will lay the corner-stone of the new church. The Reverend Clergy, with their surplices, are requested to assemble at 399 Broad street, Newark, at half-past two o'clock, P.M. The ceremony will take place at three o'clock precisely.

May 8, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is now open for Divine service on Sundays at the following hours—10 1-2 A.M., 3 1 2 P. M., and 7 1-2 P.M.

This arrangement will continue until further notice.

May 1st, 1847.

THE CHURCH OF THE CRUCIFIXION
At the Lyceum, Broadway, near Prince street,
Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, three times every Sunday at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every Thursday night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 27th April, the Treasurer has received the following contributions:

From Bethesda ch, Saratoga Springs, 7 55; Trinity ch, Princeton, for the Jews, 25, a lady of St Matthew's, Jersey City, 1 25; Christ ch, Mobile, Ala, part coll. on the 1st Sunday after Easter, of which 5 is from the S S, 327; Ch of the Messiah, Glens Falls, Zion ch, Sandy Hill, and St James's, Fort Edward, for the Jews, 5; Christ ch, Fairfield, 1; St Stephen's, Grafton, Ohio, for Jews 3; St Luke's, N Y, of which 40 is trust funds for Nashotah, 129 79; Easter coll, St Andrew's, Wilmington, Del, 46; Emmanuel ch, Newcastle, 19 57, Trinity ch, Wilmington, 15 72; St Paul's, Georgetown, and Christ ch, Milford, 15; St Thomas's, Newark 9 54; St Luke's, Seaford, 2 44; Christ ch, Broad Creek, 2 77; St Ann's, Middletown, 10; St Peter's, Smyrna, 2 38; St Peter's, Lewes, 3 90; St George's Chapel, 2 38; Diocese of Delaware, 28 52; Evan H Thomas, treas, 4 28—162 50; St James's, Fairhaven, Ct, half, 3; Thos E Wilcox, R A in Penn, coll, St Luke's. Phil, 372 65; Mrs M P Mills, 7; a lady of Trinity ch, Phil, for the Jews, 2 75; Emmanuel ch, Holmesburgh. do, 3—385 40; St Paul's, Cincinnati, for the Jews, 2; R T Hoskins, Columbus, Miss, 3; cash, Diocese of Maryland, 4; St Thomas's ch, Newark, Del, for Bp Freeman's Diocese, 1 59; Emmanuel ch, Newcastle, Del, for the Jews, 7. Total, 1027 05.

THOMAS N. STANFORD, Treasurer,
New York, May 4, 1847 139 Broadway.

Foreign Missions.—Since his report of April 27th, the Treasurer acknowledges the receipt of the following amounts:—

From S S, St Paul's ch, Chilicothe, for ed of Budd, Britton, Africa, 10; children of St John's ch, Hartford, Ct, for Constantinople, 7 45; do, for China, 57 cts—8 02; family mite box, 3 37; St Paul's ch, Cincinnati, O, for Africa, 11 21; do, for China, 11 22—22 43, St Gabriel's ch, Morlotta, Pa, 5; Ladies' Sewing Society, Piqua, O, for ed of a child, China, 25; Christ ch, Pottstown, Pa, 10—40; monthly offerings, St James's ch, Newtown, L I, for China. 9; St James's ch, Fairhaven, Ct, 3, Patapsco Female Institute, Md, for Constantinople, 7 97; St Peter's ch, Lewes, Del, 4 50; John Rodney, do, 1, Wm Orr, do, 50 cts; St George's chapel, do, 1 06—7 06; St Paul's ch, Hoboken, N J, for Africa, 9. Total, 119 85.

J. SMYTH ROGERS, Treasurer,
New York, May 4, 1847. 281 Broadway.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 20th ult., the following contributions, viz:—

From Trinity ch, Rensselaerville, Rev Robert Wasbon, 4 82; Grace ch, Canton, 4; Bethesda ch, Saratoga Springs, Rev Dr Milledoler, 6 79; St Paul's Chapel, New York, 61 08; St John's ch, Exeter, Rev John Hughes, 5; Chirst ch, West Burlington, Rev John Hughes, 3. Total amount, $84 69.

C. N. S. Rowland, Treasurer,
May 4, 1847. 55 Water street.

Nashotah Mission.—The subscriber gratefully acknowledges the receipt of the following sums for the Mission:

From Emmanuel ch, Brooklyn, for clothing Missionaries, 10 50; general purposes, 1; Church of the Advent, Boston, 25; Belleville, 100. Total, $136 50.

W. H. Aspinwall.

Any further donations sent to the undersigned, will be forwarded to the Rev. J. Lloyd Breck, Nashotah.

May 1, 1847.

Advertisements.

VALUABLE NEW WORKS.
This day is published,

THE Progress of Ethnology, an account of recent Archaeological, Philological, and Geographical Researches in various parts of the Globe, tending to elucidate the physical history of man. By J. R. Bartlett. 1 vol. 8vo. pp. 157—beautifully printed. Price only 75 cents. For sale by

HENRY KERNOT, 633 Broadway.

☞ As only 250 copies of this valuable work are printed, early application is necessary to prevent disappointment. May 8—2t

A TEACHER WANTED.

A TEACHER is wanted to take charge of the male department of a School, under the supervision of the Rector of a country parish. The compensation will be small, but sufficient to maintain a single person. The teacher must be a communicant of the church. He will be expected to teach chiefly the English branches, including the lower and higher branches of Mathematics.

A candidate for Holy Orders, who is wanting a support to enable him to prosecute his studies, might find this a suitable situation. The next term will begin the 19th of May. Apply to Floyd Smith, Esq., at the Churchman office.

May 8, 3t.

CHAPIN'S NEW WORK.

PURITANISM not genuine Protestantism, being a review of the "Puritans and their Principles, by Edwin Hall," by the Rev. A. B. Chapin, author of "the Primitive Church," &c., &c. Price 63 cts. N. B. To this work is appended the celebrated correspondence between King Charles 1st and Alexander Henderson. Also just published President Hale's Scriptural Illustrations of the liturgy, an admirable book for Sunday and Parish Schools. Price 31 1-4 single; 2 75 per dozen.

Sunday School Teachers' Companion. Price 37 1-2. No Sunday School teacher should be without this work.

In Press, Bishop Mant's Horæ Liturgicae, Edited, with copious notes and additions, by the Rev. W. D. Wilson, author of the Manual of Church Principles, &c., &c. Preparing for publication by the same editor, Bishop Sparrows Rationale upon the Book of Common Prayer, with notes and additions.

STANFORD & SWORDS, 139 Broadway.

ST. THOMAS'S CHURCH.

On Monday and Tuesday next [the 10th and 11th] from half past 8 to 10 in the morning, a Committee will be at the Church for the purpose of letting pews for the ensuing year.

May 8, 1t$

MRS. MEARS, 784 Broadway, (corner of Tenth street,) New York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, eight more young ladies as boarders, and a few more day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being the language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

☞ The summer term commences on the 7th of May next. May 1—1m.

MISS J. DIXON'S SCHOOL,
492 Hudson street, nearly opposite St. Luke's Church.

THIS School has been established for many years, and parents placing their children under Miss J. Dixon's care may rest assured of their being thoroughly instructed in all the branches of an English education, on very moderate terms. Miss J. Dixon has no hired teachers—she is assisted by her sisters, who are equally interested with herself in the improvement of the children.

The rooms are large and pleasant, and one of them is appropriated to very young children of both sexes.

Music, Drawing and Painting, French, and Needle Work are also taught.

Miss J. Dixon refers to the Rector of St. Luke's Church; Mr. Floyd Smith, and to the parents of many young ladies who have been educated at her school, whose names will be given, and information respecting terms, &c., upon application as above.

May 1—6t$

EXTENSIVE AND IMPORTANT SALE OF THE valuable Theological and Classical library of the late Rev. M. BRUEN. On Wednesday, Thursday, Friday and Saturday, 12th, 13th, 14th and 15th of May, at four o'clock each day, will be sold by Royal Gurley & Co., at their rooms, 304 Broadway, corner of Duane street, the rare and valuable collection of Theological and Classical books belonging to the library of the late Rev. M. Bruen, comprising the Holy Scriptures in various languages, a very choice collection of the Father's of the Church (Benedictine Editions,) Council and Ecclesiastical Historians, together with critical editions of the Greek and Latin Classics. Also, works of some of the best English Divines, being chiefly in excellent condition and substantial binding. So important a Library of Theological Works has never been sold at auction in this country, and we would invite an examination of the Catalogue by Clergymen, heads of Colleges and other Seminaries of learning. Catalogues are now ready and will be sent to any part of the Union on making application to the Auctioneers.

a10 4tis*

MISSES RAINSFORD'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
No. 60 Fourth Avenue,
(between 20th and 21st streets.)

THE Summer Term of this establishment will commence on May, the 8th inst.

References may be made to the Right Reverend the Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Ferris, Higbee, Matthews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Balch, Carter, Forbes, Haight, Southard, and Price; James B. Elliman and Brother, and J. H. Hicks, Esq.; Messrs. Standford & Swords, and Bartlett & Welford, New York.

May 1—4t$

MRS. VREEDENBURGH'S School for Young Ladies at New Brighton, Staten Island, N. Y., will re-open for the reception of pupils on the first Monday in May, and com prises a thorough course in all the branches of an English education.

Terms for board and instruction in all the English branches, $150 per annum—extra for French, Italian, Spenish, Dancing, Drawing, Music, u dse of pin ao.a

May 1—3t$

A SMALL CHURCH ORGAN FOR A COUNTRY CHURCH FOR SALE.

IT may be obtained for 175 dollars if applied for soon. It is full toned, and of sufficient power to fill a church that will contain 4 or 500 persons. If the price is agreeable, further information may be had by application at the office of the Churchman. April 24—2t

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

BOARDING SCHOOL, SHREWSBURY, N. J.
Rev. H. Finch, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office; the book-store of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 20 John street. March 6—tf

PEW TO LET.

PEW No. 77, Middle Aisle, St. John's Chapel.—Apply to WILLIAM B. BALLOW,
May 1—4t$ North River Bank.

Just Published, for May.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., autho of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum.

July 11—yly

From the Christian Remembrancer.

THE SWEDISH CHURCH.

We now desire to trace for the reader the further resemblance which exists between the two reformations, by a sketch of the principal Church offices used at present in Sweden, and of the various important changes which have taken place therein. They are contained in two volumes, one intended for the use of the Pastor, and called 'The Church Manual,' (*Kyrko-handbok,*) the other entitled the *Evangelii-bok*, or 'The Gospels and Epistles for all the Sundays, Feasts, and other Holidays: as also the Collects and Prayers pertaining thereto.' Their ecclesiastical law is contained in a volume called 'The Church Ordinance' (*Kyrko-lag*). This is on the basis of one which was issued in the same year with the decrees of Westeras, and augmented at the synod of Orebro, in 1529, and again in 1554. A more complete Church ordinance drawn up by Laurentius Petri, the first Protestant archbishop of Upsal, was recognised by the government in 1571, though superseded for a time during the Roman Catholic movement of John III. 'But on account of the Catholic principles which prevailed here and there even in it, corrections were proposed as early as 1595, and on many occasions afterwards, which were also actually determined on and presented before the public, but never declared to be law.' At length, a final revision of the Church ordinances was made in 1685 and 1686, examined by a mixed commission of bishops, professors, and laymen, and ratified by Charles XI. Since that date, no change of any importance has taken place, though great wishes for an alteration were expressed in the early part of the last century, and a project for an amended Church law was all but sanctioned.

In the Church Hand-book, as we shall see, more frequent changes have been admitted. The construction of a Swedish Liturgy was first decreed in 1529, at the synod of Orebro, and was entrusted to the celebrated reformer Olaus Petri (brother of the Archbishop Laurentius,) who drew his chief materials from the Manual of Linkoping, set forth by Bishop Brask. Olaus completed his Hand-book the same year, and by the year 1531 he had also drawn up the Swedish Communion Service (*Mess-ordnung*). Both came into use only by degrees. Gustavus Vasa ordered that the Latin mass should be retained, where its intermission gave scandal, until the people should be better instructed; and the Church ordinance of 1571 still permitted Latin psalms and prayers. In 1577, this Swedish mass was abrogated by John III., who restored the Latin liturgy in a somewhat modified form, with a view to the gradual re-establishment of Roman Catholicism. The monarch being actually reconciled to Rome in 1578, a steady and systematic plan was carried forward for this object, during about six years—not as in our country, in the reign of Mary, by an unhesitating renewal of the old order of things, but by putting public instruction in the hands of Jesuits, and by carefully patching together whatever remnants of Roman Catholic belief and ceremonial still existed in the church. However, his worldly and unsettled character, devoid of sincerity and of mental grasp, soon led him to swerve from a purpose which hardly any powers could then have accomplished. He deserted the Roman Catholic faith, but after dallying for a while with the thoughts of a junction with the Greek Church, he at last contented himself with forcing upon his unwilling clergy his own modified Liturgy, the fit expression of his indistinct ideas. The reception of this, the 'Red Book,' as it was called, lasted only with John's life, and in 1593 it was utterly abolished by the Council of Upsal, which restored the Communion Service and Hand-book of Olaus Petri, and declared 'the Faith of Luther, as grounded upon Holy Scripture, to be the only established religion of Sweden.' Some alterations in these gradually came into use, which were formally sanctioned under Gustavus Adolphus in 1614. At another Council of Upsal in 1693, still further changes were made, and the Communion Service and Hand-book thrown together into a single volume, called 'The Church Manual.' This remained unaltered till 1811, when, after many years' debate, the Church offices now in use were finally ratified by royal authority. The present Manual contains a short preface by Archbishop Lindblom, on the History of the Swedish Liturgies, and is divided into fifteen sections, as follows:—

1. The order of common prayer for Sundays, viz. i. The early; ii. The morning; iii. The evening service. This chapter contains also the forms for various week-day services.
2. The Litanies and other prayers used on holidays and certain special occasions.
3. Baptism. i. Of children; ii. Foundlings; iii. Private baptism, in cases of necessity; iv. Baptism of proselytes.
4. The first communion of young people.
5. The General Confession.
6. Visitation of the sick and of those troubled in mind.
7. Matrimony.
8. Churching of women.
9. Burial.
10. Public penance.
11. Preparation of criminals condemned to death.
12. Consecration of Churches.
13. Investiture of a bishop.
14. *Consecration to the preacher's office.*
15. Induction of a rector (*Pfarrherr*) into his parish.

The other liturgical volume, called 'The Evangelii-bok,' and commonly bound up with the metrical Psalms and Hymns, is a sort of Protestant 'Missal for the use of the Laity,' containing not only so much of the Church offices as is necessary to be in the hands of the laity, but also short prayers to be used during their celebration, and a variety of other devotions adapted to the different circumstances of life. Some of the more interesting heads in its table of contents are as follows:—

1. The Collects, Epistles, and Gospels used throughout the year.
2. Luther's Shorter Catechism, and St. Athanasius's Creed.
3. The History of the Passion of Christ, taken from the four Gospels.
4. Easter-day—the History of Christ's Resurrection.
5. The History of Christ's Ascension.
6. The History of the Destruction of Jerusalem.
7. A little book of Prayers, containing (amongst others) morning and evening Prayers for Sundays and week-days—Prayers, before, in, and after church: *e.g.* a prayer to be used when one intends to go to church—another before the sermon, varying according to its object. A prayer for children about to be baptized. A prayer for protection through the instrumentality of the Holy Angels. A prayer to be used when the clock strikes. The Litany. A set of prayers for the Holy Communion, and the general confession which precedes it. Prayers adapted to different occasions: *e. g.* for a blessing in one's calling—for one about to enter holy matrimony—for a soldier—for a laborer—for a woman with child—for an orphan—for a servant. Prayers to be used in prosperity—for comfort in adversity, &c.—in time of plague, war, or famine—on a birthday or a burial. Prayers to be used by travellers by land or water, for the morning or the evening—also by their friends at home for them, &c.
8. The Swedish Sunday service (*die Schwedische Messe*).

9—12. The Forms for Marriage, Baptism, and Churching.

13. The seven Penitential Psalms, and the prayer of Manasses.

The *Evangelii-bok* took its present shape in 1614, when the Collects, seventy-six in number, were inserted in it from the Church Liturgies, into which they had been introduced by degrees, since 1531. There is a good deal of obscurity in the origin of the rest of the book; much of it, however, is borrowed from the Roman Missal, and much has been translated from German sources. It is in universal use throughout the country, its prayers are repeated in a low voice during the celebration of the Church service, and it is a favorite and indispensable manual for private and domestic devotion, The Swedish Church year divides itself, much as ours does, into the following seasons:—

1. Christ's coming into the World.
2. The Person and Office of Christ. (New-year's Day to Sexagesima.)
3. Christ's Sufferings and Death. (The Fast-days.)*
4. The Resurrection of Christ, and the Institution of his Church. (Easter to Whitsuntide.)
5. The Doctrine of Christ. (Trinity Sunday to the 19th Sunday after Trinity.)
6. The Divine Power and Government of Christ. (20th to 27th Sunday after Trinity.)

Their Calendar, however, when examined in detail, supplies us with a remarkable illustration of our general remark. Its holidays are, at present, *Christmas Day, St. Stephen's Day,* (in memory not only of the Apostle, but also of a martyr of that name, an Englishman by birth, who converted the inhabitants of Helsingland in 1054, and whose remains lie in the churchyard of Norrala in that district,) *Sunday and Monday in Easter week, Sunday and Monday in Whitsuntide.* Up to 1772, *four* days were kept holy at each of these great festivals; they were then limited to *three* days, and have now dwindled to *two*. *New Year's Day, Epiphany,* otherwise called the Feast of the Three Holy Kings, or the Feast of the Baptism of Christ. *The Annunciation of the Blessed Virgin Mary, Good Friday, Ascension Day, S. John Baptist's Day.* This festival is still observed in Sweden with great rejoicing, as in other northern nations. The altars and candelabra in the Churches are adorned with flowers; the houses are decorated with green branches, and, in the country, bonfires are lighted on Midsummer Eve. However, two State festivals have been united with this; one the entry of Gustavus Vasa into Stockholm; the other, which was very wisely dropped in 1765, a commemoration, like our November 5th, of a defeated conspiracy. *The Purification of the Blessed Virgin Mary* (*Lichtmesse von Kyntila,* or Candlemas Day.) The Roman Catholic custom of consecrating the Church candles on this day, and of burning many lights in the Churches, has only gradually disappeared since the Reformation. The festivals of *Michaelmas* and *All-Saints* have a place in the Swedish Calendar; but, since 1772, if they fall on week-days, their observance is deferred till the next Sunday. (In 1569 John III. had decreed that the *Feast of the Transfiguration* should always be held on the 7th Sunday after Trinity.) The progress of decay is very remarkable as to Saints' days. At the outset of the Reformation, it had been a principle of Gustavus Vasa's, as of our own reformers at first, to strike out all festivals not 'grounded on Holy Scripture;' such as the Feast of the Holy Guardian Angels, Oct. 2d; the Conception, Nativity, and Assumption of the Blessed Virgin Mary, &c. In 1529, the Diet of Orebro abolished all the festivals of martyrs, but retained those in memory of Apostles (amongst others that of February 22, *Cathedra S. Petri in Antochia*, which was laid aside in 1571.) At first only works of necessity might be done after divine service on these festivals; after 1686 *any* work was allowed. In 1724 it was decreed that only one sermon should be preached on them, and that the service should be over by ten o'clock; lastly, in 1772, Gustavus III. struck them altogether out of the Calendar, and abolished, moreover, in spite of much opposition, the third and fourth days of Christmas, Easter, and Whitsuntide, the Visitation of the Blessed Virgin Mary, Maunday Thursday, (*Skar-thorsdag,* called also in old English *Shere* Thursday,) and the Rogation Days.

The Swedish Church observes four so-called 'prayer-days' throughout the year, which answer in some degree to fast-days. They are generally held in the months of March, April, June, and October, and every year a mandate is issued by the king, at the instance of the Archbishop, for their observance. This mandate is accompanied with a pious address, adapted to the circumstances of the times, and also with fixed texts on which the clergy are to preach. Attendance at Church is strictly enforced by law on these solemn days, as well as abstinence from all secular business; they originated on occasion of a pestilence in 1544, under Gustavus I., who appointed four continuous days to be kept holy. Gustavus Adolphus changed the number to three, and distributed them over the year, fixing them for *Fridays*. Charles XI. increased them to their present number of four, but appointed them to be observed on *Saturdays*. In 1804 two of them were kept on *Sundays*, and since 1807 all the four.

We proceed to give a sketch of the ordinary services of the Swedish Church. On Sundays three services are held, ('in Stadten soll dreymal *gepredigt* worden,' a word used throughout by M. Schubert,) the first early in the morning (called in Swedish *Ottesang,*) the second somewhat later, which they still denominate 'High Mass' (*Hogmasso-Gudstienst,*) and the third in the afternoon, which they call as we do 'even-song' (*Aftonsang.*) This, however, applies merely to the towns; in the country, the 'High Mass' is the only Sunday service generally in use, except at Christmas, Easter, and Whitsuntide.

The early service consists of

1. A morning hymn.
2. A verse on the subject of the sermon.
3. A morning prayer from the pulpit, followed by the Lord's Prayer (all kneeling.)
4. The sermon, on a section of the Catechism.
5. Then comes a short thanksgiving prayer on Festivals, the Collect, a prayer for the Royal Family and one for the sick, the Lord's Prayer, the Blessing, given from the pulpit, the people kneeling.
6. An appropriate text on quitting the pulpit.
7. A voluntary on the organ.
8. A short hymn.

The 'High Mass' begins about half an hour after this, in the following order.

1. A short hymn.
2. The minister goes before the altar, and with his face turned towards the people, repeats the following words:—

'Holy, holy, holy, Lord God Almighty, heaven and earth are full of Thy glory. We honor and praise Thee, we worship Thee, we thank Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty; O Lord, the only-begotten Son of the Most High, Jesus Christ; Holy Spirit, Spirit of peace, truth and grace!' 'All Thy works praise Thee, O God everlasting; everlasting as Thou art, is Thy might, unchangeable Thy love. Look down with compassion, everlasting God, upon a people assembled in Thy sanctuary, to worship Thee, to thank Thee for Thy mercies, and to entreat Thy grace for their souls and bodies. Enlighten our understandings to know Thee, and teach our hearts to bring unto Thee a holy offering of true obedience.' 'Bowed down under the burden of our sins, we fall down before Thee in the dust, and flee unto the mercy and forgiveness, O God, of our Redeemer. Mild and good art Thou; great is Thy mercy and compassion. Graciously hear our prayers, which we here jointly offer up before Thy throne.'

3. He then kneels down, and repeats slowly and solemnly, the General Confession, and the Prayer for Forgiveness, which stands in the place of our Absolution. The people also kneel, and repeat this in a low voice, as they do all the other prayers, after the minister, as follows:—

'I, a poor sinful man, who was born in sins, and throughout my whole life have sinned against Thee in manifold ways, confess from my heart before Thee, holy and just God, that I have not loved Thee above all things, nor my neighbor as myself. Against Thee and Thy holy commandments have I sinned in thought, word, and deed, and I know that I thereby merit everlasting damnation, if Thou wert to judge me, as Thy justice demands, and my sins have deserved. But now hast Thou promised, dear Heavenly Father, with tenderness and grace to receive all penitent sinners, who turn unto Thee, and with a lively faith flee to Thy fatherly mercy, and to the merits of Jesus Christ, the Saviour. To them wilt Thou overlook whatsoever they have committed against Thee, and wilt never impute their sins unto them. Therefore I, a poor sinner, trust, and flee unto Thee, confident that Thou, according to Thy promise, will account me worthy of pity and grace, and wilt forgive me all my sins, to the praise and glory of Thy holy name.

'Almighty, everlasting God, of His great, unsearchable mercy, and for the merits of Jesus Christ, the Saviour, forgive us all our sins, and grant us grace to amend our ways, and to receive everlasting life with Him. Amen.'

4. The *Kyrie Eleison*.
5. The *Gloria in Excelsis*, chanted by the minister, turning towards the altar.
6. A hymn.
7. The *Dominus vobiscum*.
8. The Collects for the day, read or chanted by the minister, turning towards the altar, after which he reads the epistle, and the Apostles' Creed, and then retires from the altar.
9. Another short hymn or psalm.
10. The Gospel for the day, read from the pulpit.
11. The sermon, preceded by a short prayer spoken, the Lord's Prayer in silence, and a sort of introduction to the discourse. Between this introduction and the sermon, alms are collected for the poor, or for special purposes.
12. Then follow several short prayers, for a blessing on the sermon delivered, and for pardon. A prayer for the Royal Family, and for the Magistrates and others in authority, with other collects, varying according to the day. On the four 'Prayer Days' a Litany is used instead of these, very similar to our own.
13. Notices, secular or ecclesiastical.
14. A Psalm, during which the minister leaves the pulpit, and returns to the altar. Then follows the Holy Communion, but if this is not administered, the minister reads or chants—
15. The *Dominus vobiscum*, and the Hallelujah.
16. The Benediction. This was formerly given with the sign of the cross—a usage that only very gradually disappeared since the Reformation. It was retained in the Liturgy of Gustavus Adolphus in 1614, which however did not enforce its restoration in Churches where it had been dropped. In the last revision it was entirely laid aside. The Benediction is received by the people either sitting or kneeling.

The sermon usually takes up half or three quarters of an hour, and, together with the prayer, from an hour and a half to two hours. It begins at 9 o'clock in summer, and 10 in winter.

The afternoon service presents no features worthy of notice, as indeed the sermon constitutes by far the greater part of it. There are morning and evening prayers lasting only a few minutes, on week days, in the cathedrals—but, if we may believe Mr. Laing (Observations, p. 66,) with even less success than attends our daily service. 'The Cathedral service is kept up here (at Westeras) strictly, this being the see of a bishop, but apparently not more to the edification of the people than in cathedral towns in England. On hearing the bells ring, I went in on a week-day evening. The clerk was singing a psalm, the clergyman read the service, and I was congregation.'

We may here briefly describe the vestments used by the Swedish clergy, and the internal arrangement of their Churches. The vestments are, 1. Bands. 2. A cassock. 3. A long gown, made of light black stuff. 4. A white surplice of fine linen, with wide sleeves (*mess skiorta*). 5. Over this is worn a chasuble (*mess-hacke*) of black velvet, without sleeves, having, on the front, embroidered in silver, a sun, with the name Jehovah in Hebrew letters—and behind, a simple cross, or a cross with the figure of our Lord, also in silver. When the Holy Communion is celebrated, they wear over their surplice, instead of this, a chasuble of red velvet, similarly embroidered in gold 6. A swedish bishop wears upon his breast, as a mark of his office, a gold cross, suspended by a gold chain: the archbishop's cross has a glory on it, by way of distinction from that of the bishops. At divine service, the bishops wear over their surplice the cope, of bright yellow silk, interwoven with gold thread. This vestment has a large cape falling behind. They also wear a mitre, to which is attached a fold of flesh-colored silk, also interwoven with gold, falling over the cape. The archbishop's mitre is embroidered with his cross. Lastly, on solemn occasions they carry the pastoral staff.

The internal arrangement of the Swedish Churches resembles that of the Lutheran Churches in Germany: all those in the towns, and many in the country, have organs—the quire, where the clergy, sacristans, and their Church-officers are placed, is in some places separated from the nave of the Church by a low but elegantly carved screen. On the altar, which is always handsomely covered, lies a copy of the Bible or the Liturgy, and *Evangelii-bok*. Lights on the altar are only used on Christmas, not at the celebration of the Holy Communion. Before it stands a faldstool and desk for the reading of the confession. Over it are generally niches, in which are placed wooden images of Faith and Hope, with the cross and the anchor.

Few images or paintings remain of a date earlier than the Reformation, as the council of Upsal in 1493 decreed their removal—here and there, however, we find an image of the Virgin and Child, or of St. Olave. The modern paintings are generally scenes from Scripture History—emblems, such as the lamb with the banner, resting on the Bible—or portraits of the deceased pastors of the Church. Sometimes the king's speeches at the Diets are framed, and hung up in the Churches. The pulpit is decorated with emblematic ornaments in gold, usually the figure of the tables of the Law, the volume of the gospels, or the sacramental cup. From the pulpit cushion is suspended the figure of a dove in silver, surrounded by a glory. Behind it you generally see a representation of a sun, with the name in Hebrew letters, such as is embroidered on the chasubles. An hour-glass, and the great folio Bible of Charles XII. complete the furniture of the pulpit. The flooring of the church is strewed with rushes, but the use of leaves and festoons for its decoration has been forbidden since the year 1773. The architecture of the Swedish Churches supplies little to interest the traveller. 'In Sweden,' as Mr. Laing observes, 'there is no air of antiquity in anything.'*

Few people (Protestant people at least) excel the Swedes in their respect for Churches—and, what we should scarcely have expected, not only are their Churches consecrated by a special service, but also their altars, organs, chapels, churchyards, and private burial-places. This is performed either by the bishop in person or by a rural dean (*contracts propst*) commissioned by him or by the pastor of the parish. Still the Churches may be used before they are consecrated. Up to the middle of the century of the Reformation, in many Churches the anniversary of their consecration was kept as a festival, and called *Church-mass*; but this usage, like so many other fragments of ceremonial we shall have to mention, has gradually disappeared. The form of consecration may perhaps interest some of our readers, and we therefore venture to give it.

Before divine service begins, the consecrator and his *assistentes*, clergy of the neighborhood, assemble in the sacristy, where they offer up silent prayer; after which they advance in procession to the altar, habited in their full robes, the congregation singing a hymn. The *assistentes* arrange themselves round the altar; the consecrator advances in front of it, and says—'Holy, holy, holy, Lord God Almighty! heaven and earth are full of Thy glory. Fill also with Thine honor and glory this Thy temple, and all hearts that believe in Christ, because of Thy Holy Name.' He then delivers an harangue, according to the circumstances, which concludes with these words, 'The Lord did graciously hear the prayer of Solomon for the temple of Jerusalem: so will we, with united prayer, entreat for a blessing upon this holy place.' He and the *assistentes* then kneel down, and pray for a blessing on the Church, and on the holy offices to be performed therein, concluding with the Lord's Prayer. Then follows a hymn of thanksgiving; after which the *assistentes* by turns read the following verses: Exod. xx. 24; Gen. xxviii. 17; Eccles. v. 1; Ps. v. 7; Ps. xliii. 3, 4; Is. ii. 3; Heb. x. 24, 25. The consecrator then admonishes the congregation to regard the house of God now consecrated as holy; to offer unto Him therein prayers, praise, and thanksgiving; diligently to hear His word, and reverently to frequent the Holy Sacraments. He then concludes the Consecration service by the Benediction, and the ordinary service begins.

We shall now give as full an analysis as our space permits of the order for Holy Communion, and the preliminaries of it used in Sweden, viz., the Notification, the Examination, and the 'Confession.' The rule which in England is obsolete, that all who intend to communicate shall signify their names beforehand to the curate, is adhered to most strictly by the Swedish Church.

The names must be given in eight days previously, to the clergyman in Church. He registers, and afterwards compares them with a similar list kept of those who appear at the examination of communicants (*Communion-forhor*), at the so-called 'Confession,' and at the Communion itself.

After the names have been given in, on the next Sunday or feast-day follows 'the examination,' in which the clergyman prepares the future communicants for the Holy Sacrament, by questioning and exhorting them on the design of its institution, and the self-examination needful fitly to partake of it. A Swedish pastor has very considerable powers of excluding the impenitent and unworthy from communion. On the *Sunday* next ensuing (for in 1699 it was forbidden to celebrate the communion on week-days) the Holy Sacrament is administered, as with us, after the ordinary service. But, before this begins, a service is held, called 'the Confession,' (*Skrift,*) at which all who intend communicating are obliged to be present. This relic of ancient times merely consists in a sermon on our redemption by Christ, the general confession of the Liturgy (given above), and the following vague absolution, which is received by the people, kneeling. 'If this your confession of sins is sincere, if there be earnestness in your amendment, and if your faith be true; then do I, as a minister of Jesus Christ, give you assurance, that God, of His grace, for the sake of Christ, hath forgiven you all your sins.'

Private, though not compulsory, confession had been retained by the Swedish reformers, and used to be held in Church early on the morning of the Communion Sunday, absolution being then given with imposition of hands. It very gradually died out; indeed as far down as 1676 it was in frequent use, and at that date had become very popular, after a partial decline. However, in 1686, it was checked by a royal ordinance that penitents might not choose confessors out of their own parishes, and about the beginning of the last century it had entirely disappeared. A little earlier, they dropped the custom of offering at the altar, during the communion service, the gifts called 'Shrove' or 'Confession-money.' There is now no offering at the altar, but money for the use of the sacrament is occasionally collected by the Church servants from the parishioners who are of age to communicate.

The administration of the Lord's Supper in the Swedish Church is described by M. Schubert as of an imposing and highly devotional character. There are generally two officiating priests, one habited in the chasuble of red or black velvet over the white surplice, the other in a gown and cassock. The former opens the service by advancing solemnly from the sacristy to the altar, bearing the chalice and the patine, both of silver or of silver gilt, and covered with a beautifully embroidered cloth. The wafer baskets (*oblaten schalten*) and the ewers, also of silver, are previously placed on the altar, or borne after him. At the commencement of the Communion Service, the doors are shut, as with us, but non-communicants may remain. A Psalm is then sung, and the chief officiating clergyman reads, turning towards the people, an exhortation from which we extract the following sentences. 'The Supper of the Lord is here this day celebrated. His Body and blood is here given and received under Bread and Wine, after a supernatural, unsearchable manner, suitable to the wisdom, truth, and omnipotence of God, who hath himself instituted this Holy Banquet. . . . . So hath our Lord ordained that we should receive this sacrament in remembrance of Him, that is, that we should thereby remember His death and blood-shedding, and that we should consider and believe that the same did come to pass for the forgiveness of our sins. Wherefore when we with sincere, hearty repentance, and trust in our precious Redeemer, eat of this bread and drink of this cup, with firm faith in the words which we hear this day, that Christ died for us, and that his blood was shed for us, then are we sure of the forgiveness of our sins, we are redeemed by His blood from death, which is the wages of sin, and made heirs of everlasting life through Christ.'

The priest then says or sings the *Dominus vobiscum*, and the *Sursum corda*, the people responding to each.

Next, turning to the altar, he says or sings the words of Institution—'Our Lord Jesus Christ, the same night that He was betrayed,' &c. Then, 'Holy, holy, holy, Lord God Almighty! heaven and earth are full of Thy glory. Hosannah in the highest. Let us all now pray as the Lord Jesus Christ hath taught us. Our Father,' &c.

There is no manual gesture whatsoever, and this is all that stands for the Consecration Prayer. The custom of ringing a small bell whilst the words of Institution were said, was retained in the formulary of 1531, but discarded at the Council of Upsala in 1593.

The priest then says the *Pax vobiscum*. The communicants now slowly approach the altar, the organ playing softly. They bow thrice, on approaching the altar, and arrange themselves in circles round it. There is no distinction of ranks, but the men and women receive separately, and sometimes also the married and single. During the distribution of the elements, the organ plays, and the *Agnus dei* is chanted by the congregation in low tones of exquisite sweetness. The communicants receive kneeling, but all the rest of the congregation stand, and the outer circles around the altar bow, as the words of distribution are said to *each* communicant. Indeed, bowing at the name of Jesus is universal in the Swedish Churches, throughout the whole service. The words used at the distribution are the following—'Jesus Christ, whose body thou receivest, preserve thee unto everlasting life. Amen.'

The Post-communion consists of a thanksgiving prayer, 'for that God has vouchsafed to comfort and refresh us by this precious banquet of grace, beseeching Him to grant that it may tend to the strengthening of our faith, and our growth in holiness, and in all Christian virtues.'

The service then terminates with the Alleluia and the Benediction. The communicants are very numerous; in the large parishes sometimes as many as 500. The number of communions through the year differs much in different places. In some there are only three in the year. In others the communion is administered every second, third, fourth, fifth or sixth week. Persons usually receive twice or thrice in the year. On those occasions, the men are dressed in black or grey, the women in black or white, and all witnesses appear to be struck with the great reverence and devotion the Swedes generally show at the Holy Communion.

From this sketch of the service it is apparent, as might have been expected in so deeply Lutheran a community, that all idea of the eucharistic *sacrifice* has been completely dropped—indeed the only vestige of it which remains is the name (*Oblat*) which they apply to the consecrated wafer. Their belief on the subject of the Real Presence is, that when received in faith, the elements received convey to the communicant, at the moment of reception, the very Body and Blood of Christ, but that no change of any kind whatever takes place in them, apart from reception. Whatever wine therefore remains is poured back into the vessels, or may be used, for ordinary purposes. We may here mention that since the beginning of the last century, *red* wine has been disused in the communion, excepting when other wine cannot be procured. It is of course easy to see the reason of this alteration.

The present baptismal service opens with the following words:—

'In the name of the Father, and of the Son, and of the Holy Ghost. We Christians are well assured, through God's word, that all men are born in sins. We know also that unless Jesus, the Son of God and our Saviour, had come into the world, we had been lost forever. Wherefore this child, like ourselves and all men, cannot enter into the kingdom of God, before he be born anew of water and of the Holy Ghost; but needs thereunto the grace and help of God, which Jesus hath obtained and offered unto all men, young and old. So will we now do what Christian charity requires of us, and, by means of baptism, offer this child unto God our Saviour, praying with all our hearts that He may graciously receive him, and grant him the might of His Spirit unto faith, the forgiveness of his sins, and a true fear of God; that, as a lively member of His flock, he may partake in the blessedness which Jesus hath obtained for us, and which Christianity doth promise. May God grant His blessing thereunto, through Jesus Christ our Lord! Amen.'

Then are read Matt. xxviii. 18, 19; Mark xvi. 16; John iii. 5; and a prayer follows, 'that God may receive the infant for his own child by holy baptism, for a member of the kingdom of His Son, that he may enlighten him with his wisdom, sanctify his heart, and give him strength through His Holy Spirit, to flee from sin, and serve God in holiness and righteousness.'

Next, the priest, laying his hand upon the child, says the Lord's Prayer, and then these words—'The Lord God, of everlasting mercy, whose providence hath suffered thee to be born, and whose grace hath called thee to partake of the light, through our Saviour Jesus Christ, guard thee from the dominion of sin, and establish thee in his truth and fear, now and evermore. Amen.'

The Apostles' creed, and Matt. xxii. 37—39, are read, and the priest says, 'Child, wilt thou be baptized in this faith, and through baptism take upon thee these holy obligations?' The sponsors answers, 'Yes,'

The priest then takes the child, moistens his head *thrice* with pure water, and says, 'I baptize thee, N. in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' 'In the name of the Holy Trinity, this child is now through holy baptism received as a member of the Christian Church, and hath a right given him to all the privileges joined therewith. God grant him grace, that he, all the days of his life, may keep and fulfil his baptismal covenant.'

After this comes a prayer of thanksgiving for that the child has been new born into everlasting life, and of supplication for God's grace on his Christian Education, growth in the knowledge of God, and final Salvation.

The priest then gives the blessing on the child, and the service terminates with an admonition to the sponsors, in which they are reminded that since the child has, through *the faith of* regeneration, become a child of God, and a fellow-heir of Jesus Christ, they, next to its parents, and, above all, in case of their death, must diligently provide that he shall be virtuously and godly brought up, so as to keep truly what he has promised by them in baptism. It is demanded of them whether they will fulfil this office, and they answer, 'Yes.'

Stone fonts are used in Sweden, but not universally; they are small and unadorned, and differently placed in different Churches: generally, however, in the quire at the entrance of the sacristy. In churches where there is no font, a silver basin is used instead, which is placed on a table, or on the altar rails. Children brought to be baptized are clad in a white dress, gaily decked with ribands, and sometimes with a gold border. By a decree of Charles XI. the children of the nobility must not have above nine sponsors, those of the clergy and citizens may have six. The number varies much in different places. The sponsors are subject to the approval of the pastor, and must be of the 'Evangelical-Lutheran religion,' of full age, and instructed in the faith.

In the towns baptism is generally administered in private houses; only in Church here and there for the poor. In all cases, baptism must take place within eight days of the birth, under a legal penalty. In cases of necessity, laymen, and even women, may baptize, and this is very common in large parishes, but it must be done in the presence of the sponsors, and afterwards ratified in Church by a form analogous to that in our own service. In this form we need only notice that the minister repeats the Lord's Prayer, laying his hands on the infant, after which the Creed and some thanksgiving prayers are recited.

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* We believe Lent is hardly observed in the Swedish Church. The organs, however, are silent by old usage, from the Sunday next before Lent to Easter Day. In Holy Week the ringing of bells also was prohibited, but this prohibition was removed in the Church-Ordinance of 1571.

* By way of specimen of a Swedish Church, we refer our readers to an interesting account of the Cathedral of Strengnas, published in the 'Ecclesiologist,' No 57, March 1847.

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November 14—6m

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March 27—tf

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April 24—4t